I Do Appoint *Robert Boulter* to Print this my Narrative, Entituled, *A Further* Discovery *of the late Horrid and* Popish-Plot, *&c.* and that no others Print the ſame.

October 12. 1679.

JOHN SMITH.

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THE NARRATIVE OF Mr. John Smith OF *Walworth*, in the *County-Palatine* of *Durham*, Gent.

Containing a further

DISCOVERY

Of the late Horrid and

POPISH-PLOT.

With an Account of

1*ſt*. The inconſiſtency of the Popiſh Principles with the Peace of all States.

2*ly*. Their Deſtructiveneſs to all Proteſtant Kingdoms.

3*ly*. The Incouragements upon which the Papiſts undertook ſo Helliſh a Deſign againſt *England*.

4*ly*. The Progreſs they had made in it.

5*ly*. The Reaſons of their endeavouring, more eſpecially the Death of His preſent Majeſty.

6*ly*. With a Vindication of the Juſtice of the Nation upon the Traitors already Executed.

LONDON,

Printed, and are to be ſold by *Robert Boulter* at the *Turks-head* in *Corn-hill*, 1679.

To the KING.

AS I owe my Allegiance, and have Dedicated my Life to Your Majeſty; ſo I deſire with all Humility in my ſelf, and Zeal for Your Happineſs, to offer up theſe Papers unto You.

Many of Your Subjects are capable to preſent You, with what is more ſutable to the Greatneſs of Your Underſtanding; but nothing can be laid at Your Feet which more nearly concerns the Preſervation of Your Sacred Perſon, the Safety of Your Crown, and Security of Your Royal Dignity.

The danger of Conſpiracies lies in their being concealed, none ever periſhed by a detected Plot, but ſuch as have wilfully abandoned themſelves to be deſtroyed. And therefore, while ſome of your Subjects, to defeat the Helliſh Machinations of the Papiſts againſt your Majeſty and People, are contented to expoſe themſelves, not only to ſecret Aſſaſſinations, but to the vow'd Revenge of a diſloyal and deſperate Party; It is hoped, that you will not at once both deſert your Self, and de-relinquiſh the care of three Kingdoms, as well as Sacrifice thoſe Loyal Souls, to gratifie implacable Enemies. Sir, 'Tis paſt the Malice and Strength of your Adverſaries, either to deſtroy your Life, or ſubvert your Government, unleſs (which God avert) you joyn in the Conſpiracy, by ſome Perſonal acceſſion. And againſt dangers that you voluntarily expoſe your ſelf unto, there is no promiſe that the immenſe Wiſdom, or Almighty Power, ſhould interpoſe to ſave you. The Conſpirators find it convenient to alter the Methods of accompliſhing their

Treaſon; but they remain unchangeable in their Traiterous Deſigns. But Sir, it is in your own Power, not only to Reign in defiance of their violent Attempts, but to render your People happy while you live, and relinquiſh them ſafe when you dye. For to all this there is no more required, but your hearkning to the Advice of your Parliament; who as they are beſt able to Counſel you, ſo their own intereſt, and the welfare of thoſe they repreſent, will always oblige them to it. Might your Popiſh Adverſaries but once divide betwixt you and your People, and diſpoſſeſs you out of the hearts of your Subjects; the next thing will be (having left you none to ſtand by you) to wreſt your Crown from you, and deject you from your Throne. As it is impoſſible you ſhould miſcarry while you and your People agree, ſo no humane means can prevent the Deſtruction of theſe Kingdoms, and the Unhappineſs of your Royal Self and Family in their Ruines, if through the Clamours of the Popiſh Party you ſhould be divided from your People as repreſented in Parliament, and to be withdrawn from hearkning to their Advice.

Your Majeſties

Moſt humble, and moſt Loyal Subject,

This Epiſtle was made by
Mr. Ferguson, though subscribed by JOHN SMITH.

To

TO THE READER.

HAd the many Discoveries of the Plot already communicated to the World, served either to dismay the Conspirators from their further proceeds, or to awaken the Nation proportionably to its danger, The Conveying of this to the knowledge of the Kingdom, had been wholly forborn. 'Tis true, that the offering this Information to His Majesty and the Council, was an indispensible Duty, which could not be superseded without Disloyalty to the Government: but the divulging it to the Kingdom, is to be resolved into that Lethargy as the motive of it, which too many still lye under. Shall it be said that our supine folly and unreasonable unbelief, promote our ruine beyond what the malice of our Enemies was able to accomplish? Shall their Address in impudent Pamphlets, wheedle a company of easie and silly Souls, to disbelieve what the King, the Council, and two Parliaments (being first assured themselves) have both recommended it to the Faith of these Kingdoms, and consigned it over to Posterity, as an unquestionable certainty. It is not without astonishment, that I observe how a generation of men, whose interest makes it necessary, and whose principles makes it lawful, to Lye, are able by meer impudence, to out-face the fullest Evidence, and most uncontrollable Convictions of their Guilt.

Reader, Thou wilt therefore find in these following Sheets, not only a further Attestation given to prove a Hellish Conspiracy against His Majesty, the Protestant Religion, and the Government by Law Established; but thou wilt meet with some account, both of the Advantages which did facilitate them in their designs, and of the several steps which they had taken to accomplish them. And if after all this, the Protestant Inhabitants of these Nations will suffer themselves to be destroyed, (by continuing their Divisions) notwithstanding such fair warning, I will only say, that they deserve to perish without Compassion and Pity.

A further

DISCOVERY

Of the late Horrid and

Popiſh-PLOT.

WHat diſturbances and fatal miſchiefs, the claim and exerciſe of Papal Authority and Juriſdiction, have cauſed even in Kingdoms where both Princes and People were in all things elſe of the *Romiſh* Faith: the Hiſtories of foregoing Ages do ſufficiently inform us. The alone demurring to the Uſurpations of the *Roman* Pontife, hath derived from the pretended Infallible Chair, the Excommunication of Princes, the diſcharging Subjects from their Allegiance, the Alienation of Crowns and Kingdoms, the interdicting the performance of all Divine Services in Nations, which according to their own ſtile, were in all things elſe Catholick. For beſides the manifold inſtances which all parts of the *Weſtern* World afford us to this purpoſe, ſuch as *Gregory* the *ſeventh*, his Excommunicating *Henry* the *fourth*; *Sylveſter* the *third*, his Anathematizing *Henry* the *fifth*; *Gregory* the *ninth*, his curſing *Frederick* the *ſecond*, Emperour of *Germany*. And *Innocent* the *third*, his Excommunicating *Philip Auguſt*, and ſetting his Kingdom under an Interdict; *Benedict* the *thirteenth*, *Charles* the *ſixth*, and *Boniface* the *eighth*, *Philip* the *Faire*, Kings of *France*: I ſay, beſides theſe, and many other Forraign inſtances of this nature, the Kingdom of *England* alone hath afforded us too many woful proofs of the *Papal Uſurpation*, and falſly pretended Juriſdiction over *Temporal Monarchs*, and their Dominions. So that towards the recommending the *Romiſh* Religion, and the Authority of the See of *Rome*, to the love of my Country-men, I need only put them in mind of the Entertainment that *William Rufus*, *Henry* the *ſecond*, *King John*, and *Henry* the *eighth*, Princes of this Kingdom, met with from the Univerſal Father. For even that *Prince* whom I mentioned laſt, not only lived and died himſelf in the *Romiſh* Faith, but put to death all ſuch as were Arraigned for being otherwiſe minded; So that the only reaſon why he was Excommunicated by two Popes one after another, his Kingdom interdicted, his Subjects abſolved from the Fealty they owed him, and a diſpoſal made of his Crown to others, who were intruſted with the Exemption of the Papal Cenſure, was nothing but his declining the Authority and Juriſdiction of the Pope, and his vindicating thoſe Rights which by our ancient Law appertained to the Imperial Crown of this Land. § 1.

Let Princes and People be never ſo zealous in all other points of the *Roman* Faith, if they do but diſpute the Univerſal-Juriſdiction of the Triple Crown, they expoſe themſelves to Depoſitions, Interdicts, and

whatſoever elſe it pleaſes his Holineſs to denounce againſt them. It is but for a Monarch or State to thwart the *Capricio*, and croſs the humour of the Pope, or diſoblige the Court of *Rome*, and they immediately run the hazard of being deſtroyed, under the very Countenance and Allowance of thoſe Doctrines which have the ſtamp of Articles of Faith. The Interdict of the State of *Venice* by *Paul* the *fifth*, the Murther of *Henry* the *third* of *France*, and the Aſſaſſination of *Henry* the *fourth*, likewiſe of *France*; were ſome of the late Commentaries upon the foregoing Principles, and Items to the world, that though they did not think fit to act up to them at all times, yet they reſerved them in their *Petta*, to be made uſe of upon occaſion. And it may not be altogether unworthy of our obſervation, that the Murther of *Henry* the *third* by *James Clement* a *Dominican*, was not only magnified in a ſolemn Oration by *Sixtus* the *fifth*, which was afterwards Printed and Publiſhed at *Rome*, but it hath been lately tranſlated by ſome *Romiſh* Prieſt, or other, with the *Latin* in one Column, and *Engliſh* in another; and that in all likelihood to inflame ſome *Papal* Votary to the like attempt upon His Sacred *Majeſty*.

§ 2. So that were there no diſhonour to ariſe to God, danger to the Souls of men, by the re-introduction of Popery amongſt us, the hazard of enſlaving theſe Nations to a Forraign Power, and of making the Crown truckle to the Papal Mitre; may awaken every generous as well as Loyal Soul, both to watch againſt, and oppoſe all ſecret tendencies, as well as open attempts, towards a matter of ſo pernicious a Conſequence. Nor is it unworthy of our remark, that beſides thoſe foregoing advantages which the Pope would have over this Nation, in common with other Nations, by virtue of his Monarchy over all perſons and things *in ordine ad ſpiritualia*, upon which alone he might (as heretofore he hath done) *Anathematize* our Kings, Diveſt them of their Royal Power, and not only Abſolve their Subjects from Fidelity and Obedience, but Commiſſionate and Impower them to make War upon their Soveraigns; and both to Depoſe and Murder them, under the encouragement of meriting Heaven by ſo doing. I ſay it is not unworthy of our reflection, what other latent claims (beſides theſe) as he may be likely to revive of an abſolute and uncontroulable Temporal Juriſdiction over theſe Kingdoms. 'The *King of* England, ſaith *Bellarmine*, *is ſubject to the Pope by a two-fold right, firſt by reaſon of his Apoſtolick Power*, and *ſecondly, by right of proper Dominion*. For as to *England* he may be ready to plead, if not King *Henry* the ſecond his ſubmitting his Crown to the Pope; yet King *John*'s reſignation of it into the hands of the Popes *Legat*, and receiving it again as a *Feudatory* to the See of *Rome*. And for *Scotland*, he may poſſibly revive that title which ſo long ago as *Boniface* the Eighth, he pretended over that Kingdom; namely, *That the Kingdom of* Scotland *belongs of right to the Church of* Rome, *and that it is in the Popes power alone, to give it to, or take it from whom he pleaſes*. And laſtly for *Ireland*, who knoweth but that they may ſtart, as a pretence for a temporal Juriſdiction over that Nation, *Henry* the *thirds* ſwearing homage to the Pope for it, and obliging himſelf to pay a Tribute in recognition of the Papal right. Its true, theſe things are impertinent and ridiculous in themſelves; yet were Popery re-eſtabliſhed in *England*, and the people brought under the conduct of the Jeſuites, who as they labour moſt effectually in the perverſion of the Nation, ſo being the Janizaries of the Holy *See* its eaſie to apprehend how far they may miſ-improve them towards the ſerving the intereſt of the Pope, in caſe any difference ſhould ariſe either between the King and him, or any other Forraign Prince that his

Lib. cui Titulus Tortus, p. 19.

See *Baron. ad* Ann. 1172.

Matth. Weſtm. lib. 2. *Polyd. Virg. lib.* 17. *Hiſt. Angl.*

his Holineſs, for ſecular ends ſhall think fit to befriend. Surely its with reſpect to theſe pretenſions, that *Bellarmine* ſo ſolemnly declareth, *That theſe Kingdoms are the Dominions of the Church; and that the Pope is our natural and direct Lord; and the King at beſt but his Vaſſal.* And it was in purſuance of this right that *Gregory* the *thirteenth* Commiſſioned *Tho. Stukeley*, an *Engliſh* Rebel againſt Queen *Elizabeth*, to conquer the Kingdom of *Ireland* for his Holineſs's Baſtard-Son *James Boncompagnon*. And by virtue of the ſame pretenſion did *Innocent* the *tenth*, during the late Wars, uſurp a Royal Power over that Nation, and accordingly gave forth all kind of Commiſſions by the hands of his *Nuncio*. *ubi ſupra.*

§ 3. And if divers principles of Popery are unfriendly to the ſafety of *Monarchs*, and quiet of *Kingdoms*, even where their Religion is Nationally received and ſubmitted to; we cannot imagine that the Peace and Security of theſe Nations, who not only are of a different Religion, but declare againſt them as Antichriſtians and Idolaters, ſhould be better provided for, if occaſion ſerve to do miſchief. For beſides the liableneſs of all Proteſtant Princes and People to the fatal conſequence of the foregoing Doctrines of the Papal Uſurpation and Juriſdiction over all Nations, they have others particularly and eſpecially calculated to Authoriſe and Juſtifie their deſtruction and ruine. Such, as that we are all *Hereticks*, and thereupon are not only *de jure* Excommunicated by the *Lateran Councel* under *Innocent* the *third*, but *de facto*, pronounced ſuch for ever by *Paul* the *fourth*, *anno* 1558. And as if that were not ſufficient, we are in *de Bulla Cœnæ Domini*, read commonly on *Maunday Thurſday*, ſolemnly Curſed. And thereupon the Papiſts in the ſeveral Dominions where the Proteſtant Religion obtains, are not only diſcharged from all Allegiance to Princes, but all Catholicks are obliged by the ſtricteſt bond of Conſcience, and under the penalty of the utmoſt hazard of their Souls, to *depoſe* ſuch *Heretical Princes*. *They are ſo far from being guilty of murder*, ſaith *Urban* the *third*, *that kill any who are Excommunicate, that they are bound to exterminate Hereticks, as they would be eſteemed Chriſtians themſelves*, ſaith the Decree of the *Lateran Councel* under *Innocent* the *third*. Yea, by the late *Bull* of *Clement* the *tenth*, for any Papiſt to be Loyal to an Heretical Prince, is publickly declared to be a crime; and ſuch are ſolemnly curſed in the view of all the world, for that which the principles of Reaſon and Revelation, and without which no Government is ſafe, oblige them unto. *Bellarmine* ſpeaketh intelligibly when he ſaith, *That Hereticks are to be deſtroyed root and branch, if it can poſſibly be done; but if it appear that the Catholicks are ſo few that they cannot conveniently with their own ſafety, attempt ſuch a thing, then it is beſt in ſuch a caſe to be quiet, leaſt upon oppoſition made by Hereticks, the Catholicks ſhould be worſted.* Hereupon *Bannes* hath no other Apology to make for the *Engliſh Papiſts*, *that they do not forcibly riſe againſt the King and his Proteſtant Subjects, but that they are not powerful enough for ſuch an undertaking, and therefore the Attempt would be to their own prejudice and damage.* So that upon the whole, Proteſtants do only hold their lives at the courteſie of the Papiſts, till they be in a condition by number and ſtrength to deſtroy and extirpate them. Good natur'd people that forbear to kill us, foraſmuch as one of our lives may coſt three of their own. And yet though at ſometimes they ſeem to judge it convenient, either to conceal the foregoing principles, or to ſuffer them for a ſeaſon to lye dormant by them: yet in reality ſuch hath been their faithfulneſs to their Doctrines, that they have never ſuffered us to be any conſiderable *De Laicis* lib. 3. cap. 22. *In 2. 2. Th. qu. 12.*

while

while without ſome teſtimony of the good will they maintain for Hereticks, and how ready they are to do all thoſe meritorious offices of killing and deſtroying us, which their Religion obligeth them to do. I ſhall not mention here, the vaſt numbers of Chriſtians that have been butchered by the ſentence of the *Roman Inquiſition*, of which it is reported that *Paul* the *4th* ſhould ſay, that the Authority of the See of *Rome* depended upon that office, and that it was ſetled in *Spain* by the inſpiration of the holy Ghoſt. But ſurely he meant not that which came down from Heaven, but that which was ſent from *Rome* in a Cloak-bag. Nor ſhall I inſiſt upon the infinite ſlaughters of ſuch as profeſſed Jeſus Chriſt in ſincerity, by *Cruſado's* and *ſanctified Wars*, though Authentick Authors tell us, that in *France* alone there were ſlain *ten hundred thouſand* perſons in the perſecution raiſed againſt the *Waldenſes*, upon no other account but their diſſenting from the Church of *Rome*. Neither ſhall I dwell upon the *Pariſian Maſſacre*, by which in a few days there were murdered above *forty thouſand* perſons, and that for no other cauſe, but becauſe the Church of *Rome* had adjudged them Hereticks; but I ſhall rather call over ſome of the attempts againſt theſe Nations, commenced upon, and juſtified by the foregoing principles of the Papal Church, in reference to thoſe who differ in Religion from them. No ſooner was Reformation eſtabliſhed in *England* under *Edward* the *ſixth*, than divers Rebellions in ſeveral parts of the Land, were by the *influence* of the aforeſaid *Doctrines*, and the inſtigation of *Prieſts* and *Friars*, raiſed againſt the King and Government, as every one may read in our vulgar *Chronicles*. The number of thoſe Rebels may be gueſſed at by the liſts of the killed and taken at ſome of the defeats given unto them; And if we will believe our Hiſtories, there were above *five thouſand* ſlain and taken Priſoners, of thoſe that rebelled in *Cornwall* and *Devon-ſhire*; and above *five thouſand* ſlain, of thoſe that roſe in *Norfolk* and *Suffolk*, beſides thoſe which were taken Priſoners there, and who were cut off and apprehended in ſuppreſſion of the Rebellion in *York-ſhire*. Now this *excellent Prince* being dead, and *Queen Mary* Eſtabliſhed on the Throne, though ſhe was not of a bloody, or of an ill diſpoſition in her ſelf, yet her Religion obliged her to thoſe Cruelties, which have at once left an indelible ſtain upon her memory, and given us to fear what we may expect if the Government ſhould at any time fall into the hand of one infected with the Papal Doctrine. For though her Reign was but ſhort, yet there were in the compaſs of a few years, *two hundred ſeventy ſeven* publickly burnt, beſides near as many more who periſhed by impriſonment, torment and famine. And all theſe meerly for Religion, not ſo much as one of them being chargeable with any traiterous Machination againſt the Government. Upon her removal by a natural death, and *Queen Elizabeth* ſucceeding on the Throne, the Reformed Religion was again re-eſtabliſhed in the Kingdom. And whereas notwithſtanding the ſeverity which had been expreſſed to her ſelf, and the cruelty which had been exerciſed upon thoſe of the ſame Faith with her; She not only buried all reſentments, but was willing to ſuffer the Papiſts to live quietly, both in the injoyment of their Eſtates, and the private exerciſe of their Religion: yet it is not to be expreſſed by what ways of *Aſſaſſination*, *Conſpiracy*, *Rebellions* at *home*, and *Invaſions* from *abroad*, they endeavoured to *deſtroy* Her *Perſon*, *overthrow* the *Government*, and make the Kingdom a Field of blood. In purſuance of what by their Religion they owe to Hereticks, *Pius* the *5th* did not only ſolemnly *Excommunicate* and *Damn her ſelf and all her Proteſtant Subjects, but likewiſe curſed all*

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the Papiſts that ſhould give any Obedience to her, or her Laws. That whole *Bull* proceeds upon her being a *Heretick*, and for being ſo, the *holy Father* deprives her of all Dominion and Dignity, abſolves all her Subjects from any Obligation of Allegiance; and includes them under the ſame Curſe, though Papiſts, that ſhould yield any Subjection to her. Here was a Paraphraſe upon the Principles of the *Romiſh* Religion towards Hereticks, which the Papiſts from time to time exemplified by practices ſutable to the Doctrines of their Faith, and the infallible Commentaries of the *Roman Mufti*. For I may confidently ſay, that the Treaſons of one kind and another that were contrived againſt her, and her Proteſtant Subjects, were more for number, than the years of her Government. But all their Machinations and Attempts, being by the infinite wiſdom and goodneſs of God, detected, diſappointed and defeated; and She laid in her Grave, accompanied with the Tears of her People: The like Conſpiracies continued againſt *King James* who ſucceeded her. For as they had endeavoured by a Book publiſhed under the counterfeit name of *Doleman*, but wrote by *Parſons*, by communication with Cardinal *Allen*, and Sir *Francis Ingleſield*, to diſprove at leaſt *Sully* his Title to the Crown: ſo they obtained two *Breves* from *Clement* the 8*th* to exclude him, unleſs he would ſwear to promote the *Romiſh* Religion. Nor is it any matter of amazement or ſurpriſe, that the *Roman See* ſhould act in that manner to *King James*, foraſmuch as *Gregory* the 14*th* had a little before by two *Monitory Bulls* declared *Henry* the 4*th* uncapable of the Crown of *France*, and that upon no account, but becauſe he was a Heretick; yea (which may be a little more ſtartling to thoſe who are not acquainted with tranſactions of this nature) notwithſtanding that *Henry* the *third* was both a loyal Son of the Church of *Rome*, and had been a bloody and ſevere proſecuter of the *Hugonots*, and had more adored the Pope than ever any King of *France* did, yet the *Pope* did both covenant and agree with the *Duke* of *Guiſe*, to depoſe the ſaid Prince, and to transfer the Crown from thoſe to whom by the Laws of *France* it was to deſcend; and to ſettle it on the ſaid Duke and his Poſterity, only with this proviſo, *That he would cauſe the Eſtates of* France *to acknowledge the Juriſdiction of the* Roman *See, and without modification or reſtriction, to aboliſh the Liberties and Priviledges of the* Gallican *Church*. But to return, King *James* being in defiance of all Papal contrivances, Eſtabliſhed in the Throne; The firſt fruits of their Loyalty to an Heretical King, and the firſt Evidence of their Principles to ſuch as renounce the Communion of the *Church* of *Rome*, was to welcome him with a Plot, contrived by *Watſon* and *Clarke* two *ſecular Prieſts*, but wheedled into it by the Jeſuits (as I have heard themſelves often declare) and afterwards diſcovered in revenge, for their writing two Books; the one ſtiled, *Quodlibets*, and the other, *Important Conſiderations*. I know the *Jeſuits* and their *Factors* have of late the impudence to ſay, that they were drawn into that Conſpiracy by *Gray*, *Cobham*, and *Rawleigh*, Proteſtants; who having been *Queen Elizabeths* old Favorites, diſliked King *James* his ſucceſſion to the Crown; and that *Watſon* acknowledged his infamous death to be a Juſt Judgment for his *Factious* Writings, and deſigns againſt their Order and Society. Things as wholly falſe in themſelves, ſo recorded by no authentick Hiſtorian of the times when they were tranſacted. But to paſs this: That *Plot* miſcarrying, the *Jeſuits*, the great Crafts-maſters in all Conſpiracies, deſigned another, and that ſuch a one as might every way correſpond to the *Principles* of the *Roman Religion*, and bear proportion to the good will which by vertue of thoſe

See *Compend.* of the Plot, P. 73.

principles, they bear to Hereticks. And accordingly they contrived the blowing up the *King*, *Lords*, and *Commons*; the whole Kingdom, as well in *Epitome*, as in its *Repreſentatives*. And this they did meerly in purſuance of what their Religion obliged them unto, being withall quickned to the deſign by the two *Briev*'s received ſome years before, but hitherto kept dormant to operate upon a convenient occaſion, and good opportunity. But being diſappointed in that alſo, (through its having been diſcovered by means that I now enquire not into) and the *Prodigiouſneſs* of the *Conſpiracy*, having awakened *England* to a more ſignal watchfulneſs, and effectual care for its own preſervation, as it had aſtoniſhed the whole world, *Pagan* as well as Chriſtian, where the report of it arrived; the *Kingdom* had ſome reprieve for a few years, from the publick workings of the Popiſh principles, in the Catholick Service, and office of deſtroying and murthering Hereticks. But even in that interval wherein they ſeemed to lye moſt dormant, they gave us inſtances enough how acceptable thoſe *Heretick murthering Doctrines* are at *Rome*. For while all the world ſtood amazed at the former attempt, and many of the Papiſts abroad ſeemed to expreſs their deteſtation of the Principles which produced it, The *Pope* and *Court* of *Rome* took all imaginable care to have the Traytors magnified and honoured. For *Garnet* the *Provincial* of the Jeſuits, though by his acknowledgment under his own hand, he dyed for Treaſon; yet had his name inſerted into the *Engliſh Martirology*, and his Bones were reſerved for *Reliques*, and his Image erected over Altars: and two Jeſuits who had been principal Conſpirators in that Helliſh Plot, and had by misfortune eſcaped the Halter, which was the reward due to them for their barbarous Conſpiracy; were upon their arrival at *Rome*, both of them advanced to be the *Popes Penitentiaries*. And moreover, when the *King* and *Parliament* for the ſecurity of the *Kings perſon*, and preſervation of the *Government*, and the lives of his Subjects, were forced to enact and impoſe on the *Papiſts* the *Oath of Allegiance*; *Paul* the *5th* publiſhed divers *Bulls* againſt it, and both *Becanus* and *Bellarmine*, beſides many more, wrote expreſly in oppoſition to the taking of it. But the next impreſſion of their Faith in its ſutable and proper works, made amends for their lazineſs and barrenneſs during that interim: for through the influence of the ſame principles, and being animated by the *Pope*, they murdered above *two hundred and fifty thouſand* in *Ireland*, without any other inducement to it, ſave that they were *Proteſtants*; and that in killing of them the Catholick cauſe was promoted. For at no time did the *Iriſh* enjoy more liberty as to their Religion, and more tranquility as to their Perſons and Eſtates, than immediately before they broke out into that horrid Rebellion. Nor was that quiet and ſecurity they poſſeſſed, the fruits only of a connivance, but the effects of many Acts of Grace, which had a little before paſt in favour of them. And as there was no alarm given of this, either by foregoing *Citations* to return into the boſom of the Mother-Church, nor by any ſolemn *publication* of their being *Excommunicated*, nor by any *proclaimed Cruſadoes*, or a holy War; leaſt the ſecure *Hereticks* being numerous, and not willing to part with their lives tamely, might have been rouſed to ſelf-defence; ſo this barbarous maſſacring of ſo many thouſand perſons, who had laid innumerable obligations upon their Popiſh *Iriſh* Neighbours, can be reſolved into nothing but the principles of the *Romiſh* Religion, and the Obligations that Papiſts are under by vertue of their very Faith, to root out Hereticks, when a conveniency offereth. And take poſſeſſion of their Eſtates, which by the

the Decree of the *Lateran Councel* under *Innocent* the *third*, are forfeited to the *Roman Catholicks*; and which not only may, but ought to be ſeized, whenſoever it comes within the Circle of their Power to accompliſh it. There are many other inſtances which might be re-collected of their readineſs to be as kind and merciful to Hereticks, as their Religion not only inſtructeth, but obligeth them, were it not that this damnable and helliſh Plot, which hath been for ſome years laſt paſt, and ſtill is, carried on for murthering the *King*, ſubverting the *Government*, and rooting out the *Proteſtant Religion*, ſupercedeth all further need of inſiſting upon thoſe things.

§ 4. To make then a nearer approach to the preſent Plot, the Agents of the Church of *Rome* having with the utmoſt diligence, as well as all imaginable craft and art, eſpecially ſince the Reſtoration of His Majeſty, projected and purſued the *re-introduction* of *Popery* into theſe Kingdoms, and the *Extirpation* of *Hereſie*, (as they are pleaſed to ſtile the Proteſtant Religion) they were at laſt (as they apprehended) come within view of infallibly compaſſing their deſign. Now there were ſome things which afforded them advantages for the attaining theſe Ends, which at no time ſince the Reformation, were they before now poſſeſſed of the aſſiſtance of. The firſt was, That *Intereſt* at *Court*, and univerſal eſteem through the whole Kingdom, which the pretended Loyalty of many Catholicks, during the late unhappy War betwixt His late Majeſty, and many of His People, who acted under the influence and ſuppoſed Authority of a Parliament; reconciled and gave unto them. This, together with the Aſſiſtance which ſome of the Papiſts, contributed to the eſcape of his preſent Majeſty, and the ſeeming readineſs of many of them, to co-operate with others, in his Reſtauration, gave them not only a ſhare in the peace and quiet which theſe Kingdoms were reſtored unto, but procured a further degree of reſpect to them, than had been either uſually, or univerſally ſhown them ſince the Reformation. And though I would not endeavour to leſſen their Loyalty at any time, when they might but ſeem to pretend to it; yet to deal plainly, I know very little reaſon for their pretences of *Loyalty* to *King Charles* the firſt, more than to His Majeſty who now happily Reigns: yea, I know very much why they ought at leaſt to ſupercede all right of merit on that foot of account. For not to inſiſt upon what preceded the unhappy War; though antecedently to that, we are told of a Conſpiracy to deſtroy the Kings Life, whereof the diſcovery was found in *Archbiſhop Laud*'s Library, being declared by *Andreas ab Haberfeld* to Sir *William Boſwell*, Embaſſador then at the *Hague*, who revealed it to the *Archbiſhop*. But I ſay, not to dwell upon this, nor upon that, that I am now to ſay, namely, that it is affirmed, and that with all the moral certainty imaginable, that the *Romiſh Emiſſaries* were both the principal Authors of that *Uniformity* with *England*, which was preſſed upon *Scotland*, and alſo prime ſticklers to prevent its being entertained there, and all to foment a War betwixt the two Kingdoms. The *Prieſts* names have been oftner then once publiſhed to the world, who were ſent by *Cardinal Richlieu* into that Kingdom, to raiſe and inflame differences betwixt the two Nations. And the motives upon which that great *Bouteſeu* of *Europe* was ſo earneſt to kindle a War in His *Majeſties Dominions*, are ſufficiently underſtood, by all who are not wholly ſtrangers to the affairs of that time. But there are two things which overthrow all their pretences of *Loyalty* to his late *Majeſty*, of which they ſo confidently boaſt, and

See *Prynn's* Diſcovery of a Popiſh Plot by *Haberfeld*.

and have made ſo large advantages. *One* is their *commencing* that bloody War in *Ireland*, in the maſſacring ſo many of His Majeſties Proteſtant Subjects; which as it increaſed the Jealouſies, that the like might be deſigned againſt thoſe of the ſame Religion, in this Kingdom; ſo the making all Aſſiſtances (by the War which they had begun there) from thence impoſſible, gave confidence to the *Parliament* to be the more peremptory in thoſe demands, which His Majeſty finding it neceſſary to refuſe to comply with, proved the cauſes of that unnatural War which fell out among our ſelves, and of all the fatal conſequences of it. And as a further Teſtimony of their Loyalty to that Prince, they not only renounced all *Allegiance* to Him, and baniſhed His *Lieutenant*, but aſſumed the Royal Authority to themſelves, owing only a dependance upon the *Pope* and his *Nuncio*. The *ſecond* is, that acceſſion which they had to the murder of His late Majeſty. For as the principles upon which thoſe ſeem to have acted, who publickly deſtroyed the King, are not only countenanced, but moſt eſpecially taught by the *Doctors* and *Caſuiſts* of the Church of *Rome*; ſo the effects of thoſe principles are to be charged as well upon them that teach Doctrines of ſuch pernicious conſequence, as upon them that practiſe them. Hear then what the greateſt *Authors* in the *Romiſh* Church declare to the purpoſe before us. *The Power of a Nation*, ſaith *Bellarmine*, *is ſetled in the whole multitude as its true and proper Subject; and accordingly they may change a Kingdom into an Ariſtocratical, or Democratical ſtate, whenſoever they find cauſe for it. If a Prince be a Tyrant*, ſaith *Leſſius*; *he may be depoſed, or declared a publick enemy by the Common-wealth; and thereupon it may be lawful to attempt any thing againſt his Perſon. When the Common-wealth*, ſaith *Mariana*, *cannot other ways ſecure and preſerve its own peace and ſafety, it may by a right inherent in it ſelf, declare the King to be the common Enemy, and then deſtroy him with the Sword.* Thus we plainly ſee, that whatſoever others did, the *Jeſuits* had firſt taught them the principles upon which they might juſtifie the doing of it. But this is not all, for over and above this, they have not only been openly charged to have had a hand in the contriving and actually compaſſing the late Kings death; but the *perſon* that doth thus accuſe them, undertakes the Juſtification of it, either before his preſent Majeſty, or before any one who can legally require it of him. And which is an evident demonſtration of their Guilt, notwithſtanding all the intereſt which they have had of late years, from which they might at leaſt promiſe themſelves Juſtice, if they could not expect Favour; yet though challenged to bring this matter to a hearing, they have not ſo much as once dared to attempt it. Yea the late King himſelf, was informed a little before his death, that the *Jeſuits* at a general meeting in *France*, in revenge for his condeſcending in the *Treaty* at the *Iſle* of *Wight*, to paſs ſome Bills in prejudice of them, and the *Romiſh* Religion, had unanimouſly reſolved by the power, intereſt, and influence that they had in and upon the Army, to bring him to Juſtice, and get him Executed. Accordingly when the ſtroke was given, both one that was a *Romiſh Prieſt*, and a *Confeſſor*, namely, *Sarabras*, brandiſhed his Sword, and proclaimed, That now their greateſt Enemy was cut off and deſtroyed. I ſuppoſe that the Judgment of Sir *William Morrice* late Secretary of State, will bear ſome weight with all *Engliſh* men, as well upon the account of his great Integrity, as the many opportunities he enjoyed beyond others, of ſatisfying himſelf in a matter of this importance; hear then what he declares in a Letter to *Dr. du Moulin*, Auguſt the 9*th*. 1673. *This I may ſay ſafely, and will do it confidently*

De Laicis lib. 3. ca. 6.

De jure & Inſtit. lib. 2 cap. 6.

De Rege, lib 6. ca. 6.

See *Moulins* Vindicat.

dently, that many Arguments did create a violent ſuſpition, very near convincing Evidences, that the irreligion of the Papiſts, was chiefly guilty of the murder of that excellent Prince, the Odium whereof they would file ---- to the account of the Proteſtant Religion. However, the Papiſts having not only eſcaped Legal Arraignments upon this account, but having ſince the Kings return, been eſteemed by ſome, His late Majeſties beſt friends; they have thereupon arrived at more reſpect, as well as enjoy'd more peace in their Perſons and Eſtates, than they were in poſſeſſion of at any time ſince the Reformation. Nor do I believe that there is any Proteſtant that would have envied them the ſecurity they enjoyed, or the favour they had attained to, provided they had not abuſed them to the deſtruction of His *Majeſties Perſon*, the ſupplanting of His *Government*, and the extirpating the Religion which was Legally eſtabliſhed. But alas, good and peaceable Souls, ſuch an opportunity of promoting the Catholick intereſt, was not to be loſt. They might now carry on their deſigns for the *Triple-Crown*, none daring to ſuggeſt any thing to bring them under a jealouſie, who would not be immediately aſperſed, as maligners of the Kings beſt friends. And it is not to be apprehended what improvement of that little ſtock of credit, which ſome of the Popiſh Gentry had gotten by their being on the late Kings ſide in the laſt War; the Jeſuits, Prieſts, and Friars, made to the furtherance of the ſubjugating theſe Nations again to *Rome*, For now were all the principles of the Papal Religion (by which thoſe that eſpouſe it, are obliged to root out Hereſie, and Eſtabliſh the Juriſdiction of the Pope) inculcated from day to day upon perſons of one quality and another of the Papal Profeſſion.

A *ſecond* thing, which gave them no leſs advantage for the carrying on of their deſigns, was the diviſion among the Proteſtants themſelves. And here two things greatly miniſtred to the ſub-ſerving the deſign of the Papal Agents. (1) The parties divided were come to a more equal ballance as to numbers on each ſide reſpectively, than at any ſeaſon heretofore. For during the Reigns of *Queen Elizabeth*, *King James*, and *King Charles* the *firſt*, the Diſſenters from the Eſtabliſhed way of the Church of *England*, were but few, in compariſon of thoſe who were for Epiſcopacy, and the Rites and Ceremonies required by Law in Divine Worſhip. So that there being then little jealouſie of any danger to the Church of *England*, from the Proteſtant Diſſenters, how zealous ſoever they might even in thoſe days be for their way, the watchfulneſs of the *Dignitaries* of the Church, and the labours of the inferiour *Clergy*, were chiefly exerciſed and laid out in reference to the Papiſts. But thoſe who ſtile themſelves *Non-conformiſts*, being now multiplied to that degree, as that they ſeem to bear a much nearer proportion to the other party, than heretofore they did; The main care of the *Over ſeers* of the *Church*, hath thereupon much abated towards the Papiſts, and been exerted towards them. (2) The Animoſities between the Proteſtants thus divided into two parties, were become higher, and their mutual exaſperations grown fiercer, than heretofore. For partly through the ill entertainment which the *Biſhops* and the conformable Clergy met with in the late times, and partly through the ill entertainment which the Biſhops and the conformable Clergy met with in the late times, and partly through the retaliation they have meaſured to Proteſtant Diſſenters, ſince they had the Authority of the Law, and aſſiſtance of the Government to befriend them, they are wonderfully inflamed in mutual heats towards, and diſguſt of one another. Of §5.

which it is easie to imagine, what manifold uses the Factors for the *Roman See*, have made to the furthering of their own designs, which tend equally to the ruine of both. For as the pretence of these Divisions, hath served as a *plea* to proselyte such who know not that the Divisions of the Church of *Rome* are more numerous, and their feuds more irreconcileable; so the subtile Ministers of the Papacy have, by winding themselves into all Companies, if not the mustering themselves in all parties, endeavoured both to heighten the differences, and to make their Animosities against each other, not only hotter, but more immortal. And while the one party of Protestants hath been crying out of *schism*, and the other party of *persecution*; the Papists have to the reproach of both, been undermining that common Faith which they equally centre in, and carrying on a design of destroying the one as well as the other, being in their account both equally Hereticks. I would be loath to believe, that through the grandure which the Clergy are exalted unto the possession of in the Church of *Rome*, that therefore our Protestant Bishops and other Dignitaries of the *English* Church, should think them the less dangerous; but this I know, that those vulgarly stiled Phanaticks, have judged themselves highly justified in their clamours against the Conformable Clergy, in that they are so severely treated, while in the mean time, no difference in any fundamental Doctrine from the Church of *England*, can be objected unto them. And as the Jealousies which the differences betwixt dissenting Protestants, have caused, have made every overture, though for the preservation of Religion in general, and the safety of the Nation, (wherein they are both alike interested) if proposed by one party, to be suspected by the other; so the distrust which these Divisions have caused in one Protestant towards another, hath in no small measure emboldned the Papists to hope, that in whatsoever they should attempt, there could be no confederation among Protestants, either to resist or oppose them, And though I cannot say it upon my own knowledge, yet I have cause to believe it from the reason of the thing, as well as upon the Testimony of Mr. *Dugdale*, that they were the more confident in their design privately to Assassinate the King, as hoping when they had so done, to have Fathered it upon the Phanaticks. And as they might very rationably believe, that would the Nation have been so possest, they would have avenged it upon that party, even to the extirpating of them; so they assuredly knew, that thereby their own design of destroying the Episcopal Protestants, would have been rendred much the more facile.

§ 6. A *third* thing that equally contributed with the former, to the introduction of Popery into these Kingdoms, was the general prophaneness which hath greatly over-spread these Nations, beyond what at any time heretofore hath been observed. For besides that every prophane person is truly of no Religion, and therefore indifferent to seem to be of any, as interest and temptation sways him; so no man can care much to be of that Religion, which not only condemns all the ways he is resolved upon, but the more because he is of such a Religion that doth not allow them. And withall there is this further whereby such men are disposed for Popery more than others, *viz.* That it can both allow them in all the sins which they have a mind to, and secure them from the fears of Eternal punishments in the practice of them. For partly by making many things which Christ hath forbid, and men from the power of their Lusts, and the influence of their interest have a desire to commit, to be no sins: and partly

ly by making ſuch things which the Goſpel ſtiles enormous crimes, to be but *venial* offences, which even in the Juſtice of God do deſerve Eternal puniſhment; and partly by that ſecurity from future wrath, which they propoſe to them who are guilty of the moſt daring and prodigious Enormities, through their Doctrines referring to *Pennances*, *Abſolutions*, and *Papal Indulgencies*; They had all imaginable grounds of confidence, that no profane Proteſtants (whatſoever others did) would withſtand them in their deſigns of introducing a Religion which had ſo carefully provided for them.

Now being furthered by theſe ſeveral advantages for the introducing their Religion into theſe Kingdoms again, and the overthrowing the ancient and legal Government. The next thing to be diſcourſed of, is the ſeveral *ſteps* which they had actually taken, and the progreſs which they had made for the final compaſſing of thoſe direful and tragical deſigns. And their *firſt* remarkable advance, was their mercileſs and cruel burning of the City of *London*, whereof as they were evidently proved the Authors, and Inſtruments, by many Depoſitions taken by Order and Authority of *Parliament*, *Anno* 1667. ſo it hath been further teſtified againſt them by Mr. *Oates* and Mr. *Bedloe*, with an enumeration of many particulars, clearly demonſtrative beyond all controll, of their Guilt in that particular. And though they were prevented and diſappointed of what they further intended at that time, and whereunto the burning of *London* was only deſigned as a *Prologue*; yet the compaſſing the devaſtation of the City; was in it ſelf alone, no ſmall attainment in the matter of their Catholick and main project. For beſides the greatly impoveriſhing the whole Nation, as well as the Inhabitants of the ſaid City thereby; the re-building of *London*, and the providing of Bread for diſtreſſed Families, was ſubject enough to employ the thoughts and cares of moſt men for divers years, without affording them leiſure to watch, obſerve and provide againſt the Deſigns of the Papiſts. Beſides, it may not be improbably conceived, that through *Londons* lying in Aſhes, and the whole *Kingdoms* being diſtreſſed through the influence which this *Metropolitan* hath upon all parts of the Nation; both the War which His Majeſty was then engaged in with the *Dutch*, was the leſs vigorouſly proſecuted, and they emboldned to that which they perpetrated in burning ſome of the Royal Navy in His Majeſties Chambers. And which hath been more fatal, from this Fountain of Diſtreſs that the Kingdom laboured under, as an effect of the burning of *London*, was the *French King* encouraged to the aggrandiſing himſelf, by thoſe Conqueſts which he made upon the *Spaniſh Provinces* in the *Netherlands*. And His Majeſty, whoſe Wiſdom ſufficiently inſtructed him, that it was the intereſt even of His own Dominions, to have the ballance of *Europe* kept even, found himſelf diſabled from giving that Check and Oppoſition to that Princes deſigns, which we may very well conceive that otherwiſe he would have done. § 7.

A *ſecond ſtep*, which the unwearied Enemies of the Proteſtant Religion in theſe Dominions, had taken, towards both the extirpating of it, and ſubverting the Government was, their having intereſted the *French King* in their *Councels*, and their having in a great meaſure engaged him to aſſiſt them with Money, and what elſe might be convenient for the executing their Deſigns and Attempts. As the *Jeſuits* heretofore laboured in nothing § 8.

more

more effectually, than the advancing the King of *Spain* to the univerſal *Monarchy* of *Europe*: So that *Crown*, being by various ways and means, (not here to be inſiſted upon) much weakned, and rendred wholly uncapable of aſpiring any further in that matter; The *pragmatical* and *treacherous Jeſuits*, have of late years entirely applied themſelves, to the ſerving the intereſt, and promoting the grandure of the *French Monarch*. And when time, the revealer of truth, ſhall have diſcovered the myſterious workings of thoſe Sons of pride and deceit, it will then appear how they have both kindled thoſe flames of War, which have for ſome years paſt laid many flouriſhing *Provinces* in *Europe* waſt, and rendred all the Neighbouring *Kingdoms* and *Lands*, fields of Blood; but that they have by the intereſt which they have obtained in all Courts, influenced ſome Princes to a Neutrality, and others to an open Confederacy with *France*; ſo that the *French Monarch* is now juſtly become the dread of all his Neighbours. But that which I am obſerving is this, namely, that the *French King* being arrived at that formidable greatneſs which he now ſtands in, the Plotters and Contrivers of the ruine of *England*, drew him into their Councels, and obtained promiſes of Aſſiſtance towards the rooting out of Hereſie, (as according to the *Roman* ſtile they call the Proteſtant Religion) and nouriſhing a miſ-underſtanding betwixt His Majeſty and His People. And as they do conceive this to be a great advance towards their main project, otherwiſe they would neither have ſo laboured to compaſs it, nor bear themſelves ſo much upon it, having gained that point; ſo in caſe that other means for the enſlaving of theſe Nations, and ſubverſion of Religion, ſhould fail them, which at preſent they nouriſh their hopes with the ſucceſs of, we may rationally look for no better conſequences and effects from what I have mentioned, than that the *King* being Excommunicate, and the *Nation* curſed with him; *Lewis* the 14*th* ſhould be intruſted to execute the Papal Bann. And that *Innocent* the 11*th* having made a donation of theſe Kingdoms to him, as *Pius* the 5*th* did to *Philip* the 2*d*. *King* of *Spain*, he ſhould with a ſtrength proportionable to the extent of his own Dominions, and the greatneſs of his preparations for leſs deſigns, endeavour to take poſſeſſion of them, as *Philip* the *ſecond* once did. And how ready they will be to animate the *French King* to contribute the Aſſiſtance of his Treaſure and Arms, for the rooting out of *Engliſh* Hereticks, we may juſtly fear and preſume from the Councels they give him in reference to his own Subjects, that are of the Reformed Religion. For in a late Book, to the maxims of which the conduct of his whole affairs ſeems very much adapted, he is not only informed, that his *Anceſtors* never failed to be Protectors of the *Apoſtolick See*, and the *Church*, but that they turned their Arms, and expoſed their Lives againſt the *Albigenſes*; they vanquiſhed them, they deſtroyed them, they impriſoned the poor men of *Lyons*. And he is further told, that both by *principles* of *Chriſtianity*, and *maxims* of *Policy*, it is neceſſary for him to reduce all his Subjects to one and the ſame belief; and that the *Edict* of *Nantes*, as being extorted from his Predeceſſors by violence, and with Sword in hand, ought to be no obſtruction in the execution of ſo bleſſed a deſign, but that the ſaid *Edict* is to be revoked, or at leaſt neglected. Now his compliance with this advice againſt the *Proteſtants* in *France*, evidenced in many inſtances, whereby he hath endeavoured to extirpate them and their Religion, though by degrees, and in the ways of Fraud and Art, as well as by Power and Force; may at once caution and inſtruct us what meaſure

See *Coltmans* Trial, and therein his Letters.

Politicks of *France*, cap. 5.

See Perſecution of the Proteſtants in *France*.

measure and favour his *Heretical Neighbours* are to expect from him, if incited against them by the *Pope*, and invited to the Undertaking by the *English* Papists. If neither the advancing his Grandfather *Henry* the *Great* to the Crown, nor the securing himself in his Royalty, when sought to be dethron'd by the *Prince* of *Condy*, deserve or obtain better measure of Requital, than what the *Hugonots* in *France* daily meet with; what may these of the *Protestant Religion* in *England* look for from a Prince, that besides his knowing the pretensions of the *Kings* of *England* to the Dominion of *France*, and his remembring the Conquests that our Ancestors made upon that Monarchy, and his sensing that his present *Majesties* Council and Arms have hindred the Carrere of his late Successes, I say what may we look for from a *Prince*, who besides all this, is at once encouraged by the *Pope*, invited by the *Roman Catholiques* in *England*, and inflamed by his own ambition and pride, as well as animated by his zeal to the Catholique Cause, to turn his Formidable Preparations against these Lands? But to conclude this, I do particularly affirm that the success of the *French* Arms abroad, hath emboldned the *Papists* in *England* in their designs of Subverting not only Religion, but the Government.

A *Third* great step, they had made to the subjugating these *Kingdoms* to their *Idolatrous Religion*, and the *Tyranous* yoke of the *Roman Court*; was their preventing the *Presumptive Heir* to the *Crown*. For howsoever they can here affirm with all the Asseverations imaginable, especially when in conversation with credulous and easie Protestants, that the *Duke* of *York* is still of the Established Religion, only that he is a *Prince* of more generousness, than to comply with the *Capricioes* of a *Parliament*, in renouncing this, or Swearing to that, as they shall in an humour Enact: Yet they not only know and beleeve the contrary, but both make their boasts of it, and erect their further hopes upon it. *Father Anderton Rector* of the *English College* of *Jesuits* at *Rome*, *Father Campion Minister* of the same *College*, and *Father Green Procurator* for their Order at *Monto Portio*, have often told me when I was in *Italy*, that the *Duke* of *York* was of their Religion. And as the Perversion of his *Royal Highness* gave them nearer prospects of their Establishing their Superstition and Tyranny, once again in these Kingdoms and Dominions; so it contributed to, too effectually to the bringing over many of all Ranks and Qualities to them. For as I have, when abroad, frequently heard the *Jesuits* glory, both in the acquisition of such a Convert, and that many Gentlemen through his example had renounced Protestancy and embraced the *Roman Catholique* Doctrine; so the thing carries a self Evidence in it, nothing being more familiar in the observation of Ages, than that the influence of a Person of the rank, quality, and legal hopes of his *Royal Highness*, should sway vast and large numbers of people, to espouse the Persuasion that he had taken up. There is a great part of mankind that seems to own this or that Religion, who yet do it not upon any rational grounds, or motives of conviction, but with respect of Secular interests, worldly advantages, and accommodations. And persons of this *Figure*, being in truth of no Religion, will not only publickly avow themselves, but vigorously impose that upon others, which appears suited and calculated unto their carnal and worldly Ends. And the *Atheistical Principles*, which I am afraid too many have imbib'd from a great pretender to *Philosophy* and *Politicks*, namely that all the obligations of the Law of God upon the consciences of men, may be violated by the *Authority* of the *Sovereign* in his own Do-

§. IX.

minions, and that no perſon is accountable at the Tribunal of the Lord, for renouncing *Chriſtianity* it ſelf, and much leſs for the diſclaiming *Proteſtancy*, providing he hath the command of a Ruler to authoriſe him in what he doth: I ſay I am juſtly apprehenſive that theſe and the like abominable Notions, which many have ſuckt in from Mr. *Hobbs*, do not only diſpoſe men to be of the *Roman* Faith, if at any time the Sovereign proves to be ſo, but that not a few under the meer proſpect of what is likely to be, have judged it moſt convenient to antidate themſelves of that Religion, which they foreſee that in a little time they muſt be of. Moreover it is not eaſie to be conceived how the *Duke* of *Yorks* being a Papiſt, hath encouraged vaſt numbers of *Romiſh Emiſſaries* to come over hither, afforded them ſecurity while here, and emboldned them in their addreſſes to all ranks and degrees of Perſons. And as the *City* and *Country* never ſwarmed ſo much with all ſort of *Romiſh Eccleſiaſticks* both *Secular* and *Regular*, as ſince the perverſion of his *Royal Highneſs*; ſo by their accoſting the hopes of ſome, and addreſſing the fears of others, from the *Duke*'s being a Papiſt, they have (and that upon my own perſonal knowledge) prevailed upon many to conform to——his Example. For I very well remember, that *Father Campian* being returned from *England* to *Rome*, where I then was, *did not only confirm them that were here, in the belief of the Duke of* Yorks *being a Papiſt, and of his having been often at Maſs, but withall affirmed that through his Example, many Gentlemen were not only turned* Roman Catholicks, *but* Jeſuits. Surely it was upon a due knowledge, as well as mature deliberation, that the Great *Senate* of the Nation

April 27. 1679. Reſolved *Nemine Contradicente*,

That the Duke of York's *being a Papiſt, and his hopes of Coming to the Crown ſuch, hath given the greateſt Incouragement to the preſent Conſpiracy, and Deſigns of the Papiſts, againſt the King and the Proteſtant Religion.*

§. x. Nor was this either the only progreſs they had made to the Reinſlaving the Nations to *Rome*; but through the intereſt of the *Duke* of *York*, and the univerſal influence he had both at Sea and Land, and likewiſe at Home and Abroad, they obtained divers of theſe perſons who were moſt zealous for the *Papal Juriſdiction*, and in whom they could beſt confide, to be advanced and preferred into places of Power and Truſt. And of this there needs no further Evidence (though many more inſtances might be aſſigned) but the advancement of my *Lord Clifford* to be *Lord High Treaſurer*, and Sr. *William Godolphin* to be his *Majeſties Embaſſador* in *Spain*, and my Lord *Bellaſis* to be Governor of *Hull*. 'Tis true that by the late *Teſts*——which His *Majeſty* and the *Parliament* have provided for ſuch as were to be Imployed in publick Truſts (that Papiſts might be the better and more effectually known and diſtinguiſhed from Proteſtants) There are both ſome removed, who had been advanced to places of Truſt, Authority and profit, and ſome others kept from arriving at thoſe ſtations in the Commonwealth, and in the attaining that place and intereſt in the manage of publick Affairs, which they not only aſpired after, but ſtood recommended unto. Yet give me leave to ſay, that there are ſome that have taken theſe *Teſts*, who notwithſtanding continue ſtill *Votaries* to the *Church* of *Rome*, and are only *Proteſtants* in *Maſquerade*. For as it was for the *Credit* of the *Roman Church*, that ſome ſhould rather reſign their employes and places, than renounce the *Papal* Juriſdiction, or any part

of

of the *Tridentine Faith*; ſo it being their intereſt (at leaſt for a while) to have it concealed what perſons univerſally were Papiſts, and it being alſo for their advantage, to have ſome of their Party continued in publick Offices, without ſuſpicion of their Religion, the better to promote their further deſigns, they have accordingly made proviſion for the one as well as the other. And as the loſſes which ſome of the party have appeared willing to undergo, upon the Foregoing occaſion, have ſerved to enhance--- the reputation of their *Church*; ſo others being beſt qualified by their taking--- the *Teſts* for the enjoying Preferments and Revenues under the preſent Government, are not only *Spies* upon the *Councils* of the Nation, but Vipers nouriſhed with the profits of the Land, to betray and undermine the Government. And whereas ſome may think that no perſon cordial in any---Religion, ſhould for Secular accommodations and worldly Advantages, offend againſt God, and indanger their own Souls, by Renouncing their Faith, and forſwearing that, upon which they ſuperſtruct all their hopes for Salvation: The *Church* of *Rome* hath by more methods than one, ſecured ſuch, not only from all fear and hazard of future wrath, but from all danger of ſinning againſt God by ſo doing. And as to this purpoſe the *Doctrines* of *Papal Abſolution* and *Indulgence*, are admirably ſuited, ſuppoſing their ſhould be ſin in ſuch a caſe; ſo the *Doctrines* of *Equivocation*, *Mental Reſervation* and *Authoritative Diſpenſations*, are no leſs calculated for preſerving them from all Guilt——— notwithſtanding their taking the Oaths, and making the Declarations which the Law requires.

Having now made theſe happy proceeds, as they thought, towards the overthrow of the *Proteſtant Religion* and the *Eſtabliſhed Government*, there remained only for the Accompliſhment of theſe, and all other their Execrable Deſigns, but the deſtroying the Life of the King. And there are theſe enſuing Reaſons which not only juſtifie ſuch endeavours in all that are furniſhed with Evidence, for the making a further detection, but which do indiſpenſably oblige them not to conceal any thing that may ſerve to unravel and unvail the Conſpiracy. §. XI.

(1.) The vindication of the *Juſtice* of the Nation on thoſe *Traitors* that have ſuffered, doth beſpeak and require this at every mans hand. For though the utmoſt Candor imaginable, was extended to the Criminals, and the ſtrickteſt ſcrutiny by interrogations in favour of the Malefactors, exerciſed towards the Kings Witneſſes, and the ſeveral Juries that were Impannelled for their Tryal, were of the moſt knowing, honoured, and Impartial Perſons that either the City of *London*, or the neighbouring County could afford; yet all theſe have not been ſufficient to prevent the arraignment of the Juſtice of the Kingdom, for Condemning thoſe Conſpirators. For not to mention what their ſurviving Friends, do as falſly as reproachfully give out in favour of their Innocency in all Companies; the very Preſs (almoſt to the Ignominy of the Government that ſuffereth it) hath ſwarmed with Pamphlets in juſtification of their having died Guiltleſs. Such Pamphlets, are the *Letter to both Houſes*; *the ſober and ſeaſonable Queries, in order to the Choice of the New Parliament*; *the ſecond Edition with Additions*, &c. *The Jeſuits Plea, in anſwer to a Letter, entituled Lying allowable with the Papiſts to deceive Proteſtants: The Plot of the Papiſts, to transform Traitors into Martyrs: The Compendium of the late Tryals, in relation to the preſent Plot:* beſides divers other *Prints* equally ſcurrilous, as well as filled with pernicious Reflections upon the

Honour and Juſtice of the Nation, ſo that every man of Senſe, is ſurpriſed at their impudence, and every perſon of Loyalty, rouſed to a zeal of vindicating the *King* and *Kingdom*, from the obloquies of Injuſtice caſt upon them. And though the Kings Witneſſes do intend publickly to vindicate themſelves from the Calumnies with which they are aſperſed, and will, I doubt not, perform it both to the univerſal ſatisfaction of the Nation, and the utter confuſion of their Adverſaries; yet let me offer theſe *two* or *three* Remarks upon the foregoing *Pamphlets*, which I judge not only ſufficient to baffle them, but eternally to expoſe them to contempt, as ſo many infamous Libels. *Firſt* then, what credit ought to be given to him, that ſhall dare publiſh in the view of all the Nation, *That not one Perſon accuſed in this pretended Conſpiracy, did either fly or abſcond (except only the Prieſts who were obnoxious to the Law for their Prieſthood)* when in the mean time (beſides many others of all ranks and qualities, who upon their being ſome of them accuſed, and others ſuſpected, have withdrawn themſelves) the four *Villains* who are charged for conſpiring to Aſſaſſinate the *King*, do notwithſtanding his Royal Proclamation requiring their appearance, either by flight or concealment abſent themſelves. *Secondly*, who pretending to be either a good Chriſtian, or a faithfull Subject, can have any Faith for ſuch a perſon, who is not afraid no more than aſhamed, openly thus to ſlander the King himſelf, namely *That though he be both moſt concerned, and has had the beſt opportunities of examining the Diſcovery of the Plot, yet he is ſo far from believing it that he openly laughs at it.* Vile Impoſtor! that dares thus accuſe the *King* both to the World, and his own People. How often hath His Majeſty told us in his *Royal Proclamations*, that he is fully convinced of a Helliſh and *Popiſh* Conſpiracy, againſt his own Perſon, the Proteſtant Religion, and the Government: And yet this impudent Generation of *Romiſh* Votaries do not bluſh to affirm; that He laughs at it as a fabulous and Romantick Story. Doth not the King in his Proclamation *Octob.* 30. 1678. *call it a Bloody and Traiterous deſign, of* Popiſh Recuſants, *againſt his Majeſties Perſon, and Government*, and the Proteſtant Religion? And doth he not by his *Proclamation* Nov. 20. 1678. *declare that the* Popiſh *Prieſts and Jeſuits, lurking within this Realm, have contrived, and ſet on foot divers traiterous Plots and Deſigns, againſt His Majeſty, his Government, and the Proteſtant Religion by Law Eſtabliſhed?* And doth he not alſo by his *Proclamation for a Faſt*, March 28. 1679. *declare, that through the impious and malicious Conſpiracies, of the* Popiſh Party, *there is a Plot not only intended, to the Deſtruction of his Royal Perſon, but the total Subverſion of the Government, and of the true Proteſtant Religion within the Realm by Law Eſtabliſhed?* And doth not my *Lord Chancellor* in his *Speech* to both *Houſes* of *Parliament*, March *the* 6. 167⅘. aſſures us, *That his Majeſties Royal Perſon hath been in danger, by a Conſpiracy againſt his Sacred Life, malitiouſly contrived, and induſtriouſly carried on by the* Seminary Prieſts, *and* Jeſuits, *and their Adherents, who think themſelves under ſome obligation of Conſcience to effect it, and having vowed the Subverſion of the True Religion amongſt us, find no way ſo likely to compaſs it, as to wound us in the Head, and kill the* Defender of the Faith? And beſides what the laſt *Parliament* declared to that purpoſe, did not the *Houſe* of *Commons* of the *Parliament* which was then ſitting when the Plot was firſt diſcovered, with the Approbation of the *Houſe* of *Lords*, *reſolve, That that Houſe was of Opinion, that there hath been, and ſtill is, a Damnable and Helliſh Plot, contrived and carried on by* Popiſh Recuſants, *for Aſſaſſinating*

So the New Plot to Transform, &c. p. 15.

Letter to both Houſes, p. 2.

and

and Murdering the King, and for Subverting the Government, and rooting out and deſtroying the Proteſtant Religion. So that now upon the whole matter, He that dare aſſume the boldneſs to tell us, *that the King laughs at the Plot, as a ridiculous and ill contrived Story*, doth Brand the King, the Lord *Chancellor*, and Two *Parliaments* for a company of Impoſtors. And if this be not enough to ſtigmatiſe ſuch Raſcals for the worſt of Slanderers, and overthrow their credit with all Mankind, ſurely nothing in this World can be alledged more effectual to do it. *Thirdly*, need we more to ſatisfie us, that there is any thing to be expected from men of a Papal Complexion, by lies and calumnies, if we will but conſider, that after they had inhumanly murdered Sr. *Edmund-bury Godfrey*, faſtned divers ſlanders upon him before he was found, and afterwards endeavoured to impoſe plain impoſſibilities upon our Faith, namely that he had killed thimſelf, when the place where he lay, the manner of his laying, and many other circumſtances uncontroulably demonſtrated the contrary; ſo at laſt, one of theſe ſcandalous and villainous Scriblers dare now ſolemnly avouch, *That he was an entire Friend to the* Popiſh Party, *and that he had performed the utmoſt ſervice in their behalf, that friendſhip it ſelf could ſuggeſt.* Can there be any thing ſaid more effectual at once to convince this Fellow of being a Slanderer, or to diſabuſe thoſe men of little underſtanding, that are inclined to believe him in any thing he ſays, than that he ſhould offer to obtrude upon the Faith of *Engliſhmen*; that Sr. *Edmund-bury Godfrey* was a *Papiſt*, or at leaſt a very friend to the *Papal* Party? It were to abaſe the patience of all who knew that worthy Gentleman, and are maſters of Senſe or Honeſty, to offer to prove that Sr. *Edmund-bury Godfrey* was a Proteſtant, or that he was far enough from ſuppoſing himſelf inrolled in the number of the friends of the Popiſh Faction. Alas poor Gentleman! as he little dreamed that a profeſſed Member of the Church of *England*, and a liberal Aſſerter of the Proteſtant Doctrine, and conſtant Reliever of the neceſſities of thoſe that were of the Reformed Religion, but one (as himſelf frequently related) that expected to be the firſt Martyr under the Popiſh Rage, ſhould be conſigned down to Poſterity as the Cordial friend to thoſe avow'd Enemies of his own Religion, or a principal Confident of thoſe Bonteſeus of the Kingdom, for whoſe peace and ſafety he was a watchfull Magiſtrate. Nothing allyed to truth can be expected, from ſuch who after they had barbarouſly Murdered an innocent Gentleman, do by robbing him afterwards of his honour, credit and reputation, aſſaſſinate him a ſecond time. It is a great effect of the Divine Wiſdom, to give up Impoſtors to the venting ſome palpable falſhoods, that the eaſie and credulous World may be the better fortified againſt thoſe other reports, which they cannot ſo eaſily diſapprove. For they who are found wilfull and evident Slanderers in ſome things, ought not to be credited in any thing unleſs it be accompanied with better *Credentials*, than the authority of their Teſtimony. Theſe few Remarks are ſufficient to take off the credit of thoſe *Popiſh Scriblers*, that have attacked the Reputation of the Kings Witneſſes, and ſlandered the Juſtice of the Nation, ſo a reply being preparing to all the particular inſtances in which they are ſlandered, may diſcharge me from calling thoſe *Pamphletters* to a further Account.

Compendium of the Trials, p. 69.

Yet foraſmuch as I do not think it enough to have theſe Advocates of the Plot proved meerly to be Slanderers, I ſhall therefore moreover ſhow that the Papiſts may not only be publick Defamers with a Conſi- §. XII.

ſtancy to their Religion, but that the Doctrines of their chief *Caſuiſts*, inſtruct and incourage them to be ſo. And this I ſhall perform in a brief conſideration of two Particulars. *Firſt*, in that they teach the Members of their *Church*, to be under no obligation to ſpeak Truth either to, or of *Hereticks*; but that they may calumniate them without the fear of guilt or Divine wrath. It is the common opinion of the *Jeſuits* in all their *Scholaſtick* and *Caſuiſtical Writings*, that it is no ſin to Calumniate thoſe who ſpeak ill of them or the *Roman* Church. They are under no moral Obligation to *Hereticks*; but may *cheat* them without *diſhoneſty*, *violate Oaths* made unto them without *perjury*, *rob* them without *theft*, *kill* them without *murder*, and *lie* to them, or concerning them without the *violation* of the *meaſures* of *Truth* or *Juſtice*. Nor is it any ways ſtrange, that while they may meritoriouſly deſtroy us, they ſhould with innocency defame us. For by the ſame Principles, that no Faith is to be kept with *Hereticks*, no Faith is due to them. When we meet with ſuch *Maxims*, as that *Servants* owe no *fidelity* to *Heretical Maſters*, nor *Children obedience* to *Heretical Parents*, nor *Wives conjugal duty* to *Heretical Husbands*, nor *Subjects loyalty* to *Heretical Princes*; ought we after this to be ſurpriſed, upon finding it eſtabliſhed as a received Doctrine at leaſt of the *Jeſuits*, that they may innocently ſlander and defame *Hereticks* of whatſoever quality and degree? And as by the knowledge of their Principles in this matter, I can make a ſhift to underſtand *Balſec*, *Cocleus*, *Sanders*, *&c.*— in their virulent and ſlanderous Books, againſt *Calvin*, *Luther*, and other bleſſed Reformers, without finding my ſelf obliged to believe them in any one word they ſpeak, to the defamation of thoſe whom they accuſe; ſo by the ſame means I judge my ſelf conducted not to give credit to any Papiſt, ſpeaking to the prejudice of an *Heretick*, unleſs I be otherwiſe aſſured of the Truth of what he declares. But *ſecondly*, if you will add to this, that they are countenanced by the maxims of their Divines, to defame any one of what Religion ſoever he be, that doth them an injury, we may then be fully armed againſt all Impreſſions of disbelieving the Plot, that the late Scriblers are deſigned to raiſe or beget. In all the *Caſuiſtical* Divinity of the *Jeſuits*, there is hardly a caſe wherein they do ſo unanimouſly conſpire and agree as in this, That it is lawfull to invent crimes to ruine their credit who ſpeak ill of them. And this they have not only declared in their Books, but maintained in the *Theſes*, which they have propoſed to be diſputed in their Schools. I know that which ſurprizeth many, who know not the Rules and meaſures the Papiſts act by, is that men not only pretending to ſome Religion themſelves, but intruſted with the conduct of the Conſciences of others, ſhould publiſh and divulge ſuch and ſuch things, if they were not true; when alas! the Principle they act by, is not whether the thing they affirm be true, but whether it be for their advantage, honour, and ſecular intereſt to have it believed. I do maintain ſaith *Dicaſtellus*—*That Calumny when it is uſed againſt a Calumniator*, (*i. e.* one that doth them or their Order a miſchief) *though grounded on abſolute falſities, is not for that any mortal ſin, either againſt Juſtice or Charity. That it is only any mortal ſin to Calumniate falſly, to preſerve ones honour, is no doubt, ſaith* Caramuel, *a probable opinion. It is a probable Opinion, that we may lawfully ſlander that perſon, by charging him with crimes that are falſe, againſt whoſe Teſtimony we are not able otherwiſe to defend our ſelves, ſaith* Sambourin. Nor is it any ways ſtrange that they ſhould hold it lawfull to Calumniate any one that accuſeth them, ſeeing they declare it lawfull to kill ſuch a one. *We may without mortal*

See the Myſtery of Jeſuits. Let. 15.

De Juſtit. lib. 1. Tr. Diſp. 12.

Theolog. Fundamen. N. 1151. Lib. 9. Decol. 2. Sect. 2. De Juſtit. lib. 2. c. 9.

mortal ſin, ſaith Leſſius, *kill an accuſer, though the crime whereof he accuſeth us be true, ſo it were ſecret. It is lawfull even for an Eccleſiaſtick or Monk, ſaith* Amicus, *to kill that perſon who threatens to produce great crimes againſt him or his Order.* Now having eſtabliſhed Maxims by which they make it lawfull not only to Calumniate, without endangering their Salvation, but deſtroy thoſe that injure them; is it any thing ſtrange that they ſhould practiſe what they eſteem lawfull, eſpecially when their doing it is ſo neceſſary, not only to the preſervation of the credit and ſafety of their Order, but of their Church, and all their Party in *England*? Can any man imagin, but that having made it lawfull to Calumniate, they ſhould at this time, if ever, act accordingly, there being no way left to vindicate themſelves, or diſcredit their Accuſers, ſave the making their recourſe to lies, ſlanders and revilings. I deſire in reference to all they ſay, to bring the buſineſs to this iſſue with them; either their *Caſuiſts* teach ſuch *Maxims*, or they do not. As to their teaching them, let them deny it if they dare, I both aſſign the Men that do ſo, and the places where. And beſides thoſe I have mentioned, ſhall be ready if called thereunto, to produce many more concurring in the ſame Doctrine. And ſeeing they do teach theſe *Maxims*, let them if they can, give but any Rational perſon ſatisfaction, that any credit is due to ſuch, who may lawfully act (as every Papiſt may) upon theſe Principles. Let them not then offer to abuſe the World any more, by Diſcourſes demonſtrative of the Unlawfulneſs of lying and Calumniating, by arguments from natural light, and Divine Revelation, ſeeing neither Scripture, nor the light of Reaſon are the meaſures which they Govern themſelves by. And all *Treatiſes* of that nature are but freſh inſtances of their lying and deceiving, while they are declaring it unlawfull to do ſo. And let me add this, that the late *Pamphlets* moſt adapted to impoſe upon the World, a belief of the credibility and ſincerity of the *Jeſuits*, ſuch as *the Letter to the Two Houſes*; *the* Jeſuits *Plea*; *and the New Plot to transform* Jeſuits *into Martyrs*, &c. Do overlook all thoſe *Maxims* of their *Caſuiſts*, which have been advanced againſt them, by the Authors both of the *Impartial Conſideration of the Speeches of the five* Jeſuits; and of the *Letter intituled Lying allowable with Papiſts to deceive* Proteſtants: and do only inſiſt upon other Principles, which by their *Maxims* they are not obliged to govern themſelves by. And whereas they are pleaſed to ask us, whether we take thoſe who have been either Condemned, or only Arraigned, to have been *Atheiſts*, that they ſhould do that, which not only the Principles of the Goſpel, but the common Sentiments of Mankind not only forbid under the greateſt penalty, but teach us to deteſt? I anſwer that I take them them to have been worſe, namely *Jeſuits*, or their Diſciples, who under the names of Chriſtians, to the reproach of Religion, as well as the debauching of Mankind, and ruine of all Societies and Government, have eſtabliſhed that as lawfull, which the Goſpel threatens with eternal Wrath, and with all ſtates puniſh either with the Gibbet or the Pillory.

See alſo *Eſcobar, Moruſ. Theolog. Tract.* 1. *Exam.* 7. *cap.* 2. *Amicus de Juſtit. Diſp.* 36. *Sect.* 5. *Ubi ſupr. Sect.* 7.

A ſecond Reaſon, why it is not only every ones duty, but at this time indiſpenſally neceſſary to contribute to the further detection of the Popiſh Plot, is the awakening the Kingdom to provide in all legal and due ways, for the Protection of His Majeſties Perſon, and its own defence and Security. The Lethargy that the generality of the Nation laboureth under, is that which amaſeth its Friends, and incourageth its Enemies. They

§. XIII.

are greatly deceived, that think the Papiſts have laid their deſign, alas they do more induſtriouſly than over purſue it. The Caſe is ſo ſtated, that there is no retreat, and rather than miſs their hopes, they are reſolved to ſtake lives, fortunes, and all upon a venture. They have laboured too long to bring things to the paſs they are in, to looſe in a moment the fruits of all their toyls and indeavours. Though the Proteſtants ſhould be willing to forgive them, yet they know that they have proceeded too far to rely upon Mercy; and therefore their guilt lightning their fears, makes them deſperate. The death of Traytors who have ſuffered, inſtead of diſmaying the Party, hath greatly enflamed them to revenge. They know too well, that many more both deſerve, and may meet with the like meaſure, and rather than tamely ſuffer it, they will all run on in the ſame fortune. They are at preſent negotiating with all Foreign States for Aſſiſtance, and he muſt needs be a ſtranger to converſation, that hath not heard of the liberal Contributions providing for them in all *Popiſh* Countries. The boldneſs they every where expreſs, is not the effect of their Innocency, but of their Villany and confidence of Succeſs, through the Aids which they look for. Nor hath their ſlandering the King to his People, and their miſrepreſenting many of his Proteſtant Subjects to him, any other tendency but to prevent mutual confidence between them; which if they can but hinder, its impoſſible, as things ſtand, that they ſhould miſcarry in their deſign, or that either His Majeſty or his Proteſtant Subjects ſhould eſcape. To tell us by one hand, *that the King laughs at the Plot as a matter wholly fabulous*; and by another, *that the Two late Parliaments were a Company of Factious Men:* What deſign can this have? but to beget a diſtruſt betwixt His Majeſty and his People, and deprive us of that mutual confidence in one another, which is ſo abſolutely neceſſary to our Preſervation. When I have told you (as I ſhall anon) that the Kings Perſon is more in danger than any of his People, it may ſerve to promote your confidence in the Government, and to unite among your ſelves in order to His Majeſties Preſervation. For as His Majeſty hath moſt juſt cauſe to apprehend the deſigns of the Papiſts againſt his Life, ſo we may not only fear, but too groundedly conclude, that both our Religion, and Civil Liberties, with whatſoever elſe is dear unto us, will become a Sacrifice to the luſts of the *Romiſh Party*, if they ſucceed in their Conſpiracies againſt his Life. Whoever he be that maketh profeſſion of the Proteſtant Religion, and will not ſeem to believe there is a Plot, nor acknowledge the Nation to be in danger, he ought to be liſted under one of theſe three Ranks of Men. *Firſt*, he is either of the number of thoſe weak Fools, whom God hath given riches to, in conſideration for having denied them underſtanding. For there are a kind of ſilly Coxcombs, that are firſt puſled, and then miſled by Inſinuations, which none but Knaves would ſuggeſt, and Idiots be ſwayed with. Or *ſecondly*, he is reduceable to them, whoſe fears make them both diſſemble and ready to deny what they too well know; for there are a great many, whoſe dread preſcribes to their reaſon and Conſcience. Now theſe apprehending it impoſſible to prevent the Deſigns on foot, though they were not at firſt in them, and poſſibly intend not actually to be, yet having a mind to preſerve themſelves, they are therefore not only willing to connive at that, which they judge impoſſible to be defeated, but to make an intereſt with the Conſpirators, in ſerving them as far as they can, without running the hazard of the Halter. Or *thirdly*, he may be numbred amongſt them,

Seaſonable *Queries*, *p.* 1.

them, who rather than a Company of discountenanced Protestants, should be a little indulged, they will sacrifice the very Protestant Religion to the pleasure and lusts of the Papists; Through an apprehension which they have, that should the Plot be believed, the *Nonconformists* may meet with some degree of Favour in order to their better encouragement to ingage among others for the defence of the Government; they are resolved, so that they may have the pleasure of seeing them destroyed, to expose (at least as far as in them lies) the Nation to be ruined with them. Nor can I apprehend why the late *House of Commons* comes—to be aspersed by some publick Scriblers, as well as in Coffee-house Twatlers, unless it be that they did not think meet, whilest they were providing for the security of the Kings Person, and safety of the Kingdom from the Conspiracies of the *Papists*, at the same time to Enact new Laws, and those written in Blood, against persons of the same Religion with themselves, and who do only differ from them in some few Rites and Ceremonies, nowise essential to the *Protestant Religion*. He can therefore be no friend to the *Protestant Religion*, to the King, or to the Government, that when our Ruine is conspired by a company of desperate *Popish Enemies* at home, and threatned by a Combin'd Power of *Papists* from abroad, endeavoureth then to disunite and weaken us, by groundless Aspersions and Calumnies cast upon men, sound in all the Fundamentals of the *Protestant Doctrine*, and ready to venture their Lives and Fortunes as soon as any, for the defence of His Majesty and the Government. And therefore among other reasons for my contributing all I can to the further Detection of the Plot to the Nation, (having first discovered what I know of it to His Majesty and the Privy Council) I do plainly deliver this to be one, that they who question it from principles of Weakness and Simplicity, may be more fully informed, and they who endeavour to shame it upon base, corrupt, and perverse Considerations, may be taken notice of and esteemed Abetters of the *Popish* Conspirators in their most Hellish Designs.

§. XIV. And that the Light I arrived at concerning the Design against His Majesties Person, and the *Protestant Religion* in these Nations, may be conveyed to others with the more Intelligibleness, as well as the greater Credibility; it is convenient that I should intimate these three things. (1.) That I was originally a *Protestant*, being both trained up in that Faith, whilest a Child here at home, and further instructed in the Reformed Doctrine whilest at *Geneva* abroad. But being Travelling in *France*, I was by the art, craft, and unwearied persuasions of *Abbot Mountague*, and Mr. *Thomas Carr*, perverted from the *Protestant Religion*, and allured into the Communion of the *Romish Church*. And as none are so industrious in Foreign Nations, to debauch his Majesties Protestant Subjects, whom they occasionally there meet with, as the *English*, *Scotish*, and *Irish Papists*, residing in those Parts; So the various methods they take to inveigle those, whom they have opportunity to meet with and address, are not easie to be expressed. For by suting their Temptations sometimes to the Necessities, and at other times to the lusts and Ambitions of those they accost, they prove more successfull in their Attempts for Seducing young Travellers, than can readily be imagined. For if they be persons of Quality, they allure them with hopes of esteem in Foreign Courts, the favour of Access to, and Correspondence with Princes and Potentates abroad, and especially with promises of being Exalted at home

upon the Alteration, which they give themſelves out as prepared to introduce into theſe Nations. And if they be Perſons of Scholaſtick abilities, then they aſſault them with aſſurances of Preferment, and that they ſhall not only be accommodated and eſteemed ſutably to their Parts in their Colleges abroad, but that they ſhall be made *Dignitaries* of the *Church* here, upon the Revolution that is ready to take place in theſe Kingdoms. And if the Perſons are indigent then they attack them with offers, not only to ſupply their preſent wants, but to provide for them even to their own wiſhes and deſires for the future: Yea, if thoſe they meet with, chance either to be Malefactors, that have fled beyond Sea for their crimes, or Bankrupts who have withdrawn thither to eſcape their Creditors, unto ſuch they offer either a Sanctuary in their *Monaſteries*, or to recommend them to ſome Grandee that may imploy them agreeably to their inclination and humour. So that what in one way and what in another, there are none come within their Circle, whom they have not Temptations prepared for, and ſuted unto. And I wiſh that the ſad experience of their ſucceſs upon my Self, as well as the many conqueſts I have ſeen them make of others, might not only influence Parents to be leſs forward in ſending their Sons beyond Sea, but awaken the Government to provide, if not againſt the thing, yet againſt the dangers that attend it. *Secondly*, I would intimate this, that being after manifold perſuaſions, perverted from the *Proteſtant Religion* and induced to Eſpouſe the Faith of the *Church of Rome*. I was accordingly received with great Ceremony into the ſaid *Church* by *Cardinal Grimaldi*, *Archbiſhop* of *Aix* in *Provence*. 'Tis true, they do not think meet to celebrate the reception of every one that goes over to them, with ſo much ſolemnity, but yet it is not without many and conſiderable reaſons, that they think meet ſometimes to do it. For though in effect they have only cauſe of glorying over the ignorance, weakneſs or luſts of the Party they have Proſelited; yet they would have it paſs for a Triumph over the Religion which he hath forſaken. And though all that they can truly boaſt of, be the enſnaring ſome Perſon, that neither underſtood the Religion which he relinquiſhed, nor that which he eſpouſed, but was meerly captivated with the hopes of Pleaſure, Profit, and Preferment; Yet, *Proteſtancy* muſt be brought upon the ſtage as weary of it ſelf, and the *Popiſh Religion* muſt be recommended to the Ignorant multitude, from the Victory it hath obtained over ſuch a *thinking, learned and conſcientious* Man. *Thirdly*, I would ſuggeſt this, that being received into the Boſom of the *Romiſh Church*; I went thereupon to *Rome*, and was entertained in the *Jeſuits College*. Where, by my continuance four years, and running through my whole courſe of *Philoſophy*, and at laſt taking Orders of *Prieſthood*, and through my being ſometime *Prefect* of the *Study*, I injoyed theſe opportunities of knowing their Sentiments, and Doctrines concerning Proteſtant Princes, and of their Deſigns againſt theſe Nations, with their hopes of Reenſlaving them, which I ſhall now declare. Nor will it, I hope, be reckoned a piece of Immodeſty; and I do affirm that partly through my ſucceſs in my *Scholaſtick* Exerciſes, and partly through the favour I had with Cardinal *Rochi*, *Major Domo to the Pope*, to whom I had dedicated all my *Theſes*, and partly from the familiarity I had with all the principal Fathers of the *Jeſuits* in the *Engliſh College*, I had not only the advantage of Hearing what was publickly ſaid, either in Schools or *Refectory*, but was allowed Acceſs to private Diſcourſe with the moſt Eminent Fathers in the College, where I had their Opinions concerning the King of *England*,

and

and an account of their Purposes towards Him, and the Kingdom, inculcated to me.

These things being briefly premised and intimated, That which I have next to offer, is, that whilest I was at *Rome*, *I frequently heard the Jesuits both teach in Schools, and preach in Pulpits the Doctrine of the* Pope's *power to depose Kings.* So that according to them no King doth Reign, but at the pleasure of the *Pope.* And from hence we may learn these two things. (1.) That it is not only lawfull, but necessary in order to the preservation of the peace and safety of the Kingdom, that all who have imbib'd these Doctrines, should be accounted Traytors, and accordingly proceeded against, though never convicted of acting up to them. The Principle it self is the highest of Treasons, and therefore there needs no further Overt-act, for the condemning such Criminals. So far as the *Popish Religion* hath only an influence upon the future state of men, it was never punished with death in *England*; it is only upon the foot of those Doctrines, which instruct and countenance them to overthrow the State and Government, that *Romish Priests* are justly made liable to suffer. And therefore the Priests who were lately Executed, without being Arraigned for any thing, save for their being so, and their withdrawing His Majesties Subjects from the Religion by Law Established, were as reall Traytors, as those who were convinced for Conspiracy against the Kings Life. (2.) I would further infer from the foregoing Doctrine, that no security can be had of the Loyalty of any Person that is so possest. For so long as he holds that any one hath Authority to depose the Prince, under whose Government he lives, it is impossible that such a Prince can be secured of the fidelity and allegiance of that Subject. And it is very remarkable, that whereas some of the *Irish Papists* since His Majesties Restauration, had in a *Remonstrance* prepared for the persuading the Government of their Loyalty, only acknowledged (though they had not sworn it) that King *Charles* is their Lawfull *King*, and the *Pope* hath no power to Depose him, how thereupon they are told from *Rome*, that they had renounced the *Catholick Faith*, and that they were fallen under the Condemnation of the *Apostolick See.* For as the *Popes Nuncio* at *Brussels* by a Letter dated *July* 21. 1662. informs them, how that their *Remonstrance* being examined at *Rome* by *Cardinals* and Divines, was found to contain Propositions condemned by *Paul the Fifth*, and *Innocent the Tenth*, and that the *Pope* was so far from approving it, that he did not so much as permit, or connive at it, and therefore condemned it in this Form, that it could not be kept without breach of Faith, according to the Decrees of *Paul the Fifth*; and that it denied the *Popes* Authority in matters of Faith, according to that of *Innocent the Tenth.* §. XV.

I do further declare, that during my abode at Rome, *I heard the Jesuits often affirm and publish, that it was not only lawfull to Kill any Prince or Person Excommunicated, and declared a Heretick, but that it was meritorious to do so.* Nor was this the Opinion only of one or two, or of such as might be esteemed Rash and Giddy, but it was the common Doctrine of all the *Jesuits* there. And I do by all that may obtain credit with Mankind, testifie that I have heard it Asserted by *Father Anderton*, *Rector* of the *English College* of the *Jesuits* at *Rome*, *Father Campion*, Minister of the said *College*, *Father Robert Southwell* Assistant to the General of the *Jesuits*, *Father Buckley* Pentionary for the *Pope*, *Father Green Procurator* §. XVI.

for the *Jeſuits* at *Monto Portio* within fifteen Miles of *Rome*. And from this I deſire to make theſe three Remarks. (1.) That every Proteſtant Prince is hereby expoſed to the mercy of any one, that under the encouragement of meriting Heaven, will take the boldneſs to Aſſaſſinate Him. For all ſuch Princes, both by the Decrees of their Councils, and the Cannons of their Church, as well as by the *Bulls* of divers *Popes*, are not only pronounced *Hereticks*, but actually Excommunicate: Nor are the *Jeſuits* ſingular in this Opinion, that it is lawfull to kill *Heretical Princes*, for the *Pope* himſelf by a Decree in their *Canon Law*, hath taught and declared the ſame. We do not eſteem them Murderers, ſaith *Pope Urban*, who ſhall happen to kill any Excommunicate perſon, out of an ardour and zeal to the *Catholick Church* their Mother. Secondly, I would obſerve from hence, what opinion we are to have of all that the *five Jeſuits* declared upon their Salvation in their late dying Speeches. God was equally invok'd to be a Witneſs of all they ſaid, and their Salvation was alike pawn'd upon the truth of one thing, as well as another. And whereas then we find them evidently Tardy by their ſaying that there is not one *Jeſuit* (except *Mariana*) that holds it lawfull for a private perſon to kill a King, although an *Heretick*, although a *Pagan*, although a *Tyrant*; we may very rationally ſuſpect their ſincerity and Truth in all the reſt. What! is there not one *Jeſuit* but *Mariana*, who maintains King-killing Doctrine? Yes, I do affirm that I have frequently heard *Anderton*, *Campion*, *Southwell*, &c. in their daily Diſcourſes, Lectures, and Sermons at *Rome* teach the ſame. And, though all that know me will receive more upon the credit of my Word, than this comes to, yet to put it out of doubt, that the *Jeſuits* died Liars; I ſhall convince the World of their Teaching the *King-killing Doctrine* from their publick Writers. Was not *Cardinal Tolet* a *Jeſuit*, and doth he not declare, *That Subjects are not bound to maintain unviolate their Oath of Allegiance to an Excommunicate Perſon*? Was not *Cardinal Bellarmine* a *Jeſuit*, and doth he not affirm, *That the Pope hath the ſame right and power over Kings, as* Jehoiada *had over* Athalia? Was not *Gregory Valentia* a *Jeſuit*, and doth he not teach, *that the Pope may deprive Heretical Kings of all Dominion and Superiority over their Subjects*? Was not *Creſwell* a *Jeſuit*, and doth he not affirm, *that if a Prince be not of the Romiſh Religion, he looſeth all Right and Title to Govern, and his Subjects are diſcharged from all obligation of Obedience, and that he may be proceeded againſt as the Enemy of Mankind*? Was not *Franciſcus Varona Conſtantinus* a *Jeſuit*, and doth he not in his *Apology* for *John Chaſtel*, who wounded *Hen.* 4. of *France*, tell us, *That it is lawfull for a private man to murder Kings, and Princes condemned of Hereſie*? Is not this a Point ſo evident, that *De Harlay*, the firſt *Preſident* of the *Parliament* of *Paris*, who both knew the Doctrine of the *Jeſuits*, and had ſeen the wofull Effects of it, in the murder of Two Kings of *France*, publickly avow it to be their common Opinion in all their Writings, *That the Pope hath a right to Excommunicate Kings, and that thereupon their Subjects may with Innocency aſſault and deſtroy them*? Have *Engliſhmen* learned from the *Jeſuits* the guilt of Forgetfulneſs, ſo as not to remember that *Cardinal Allen* wrote a Book to prove that Princes Excommunicate for *Hereſie*, not only might, but were to be deprived of their Kingdom and Life? And was not *William Parry* provoked thereby to kill *Queen Elizabeth*, which though before he had promiſed at *Rome* to do, yet he was Heſitating in his mind about it, till incouraged by that Book? Or is it paſt into Oblivion with us, that *Father Gifford* inſtigated one *John Savage* to kill the

Cauſa. 23. *q.* 5. *Canon Excommunicatorum.*

See *Gavans* Speech.

Lib 1. *Inſtruct.* c. 13. Lib. 5. *de Rom. Pontif.* c. 8. *Tom.* 3. *in Th. Diſp.* 1. *q.* 12.

Part 2. c. 2

Vide Thuan. lib. 130 *ad Ann.* 1604.

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ſame *Queen*, and that upon the *Bull* of *Pius* 5. And which is remarkable at the ſame time, that they might be the leſs ſuſpected, and the *Queen* the more ſecure, they wrote a Book, *wherein they admoniſhed the Papiſts in* England *not to attempt any thing againſt their Princeſs, but to fight againſt their Adverſaries only with the Weapons of Chriſtians*, viz. *with Tears, Spiritual reaſonings, Prayers, Watchings and Faſtings.* To all this I ſhall only add, that going in the company of Capt. *Richardſon* to viſit Mr. *Thomas Jeniſon* the *Jeſuit*, then in *Newgate* (but ſince deceaſed) the ſaid Mr. *Jeniſon* acknowledged in Diſcourſe, *That the Jeſuits both held for lawfull, and taught in their Writings, that an Excommunicate King might be lawfully either Depoſed, or Murthered; but that he himſelf would not have acceſſion to the practice of theſe Principles. Thirdly*, I deſire to recommend this further to the Reader, *viz.* That though it be both the Doctrine of the Court of *Rome*, and commonly maintained by the *Jeſuits* in their Writings, that it is lawfull to kill an *Heretical* Prince, yet it is not uſual to preſs it upon their Youth, and inculcate it to their Scholers, but upon the proſpect of ſome great occaſion. They have it always ready in the Books of their *Scholaſticks* and *Caſuiſts*, to teach their Votaries what may lawfully be done, but it is not their cuſtom to urge it in their Common diſcourſe, nor to recommend it to their Diſciples in private or publick Conferences, but with reſpect to ſomething of that Nature to be ſpeedily tranſacted. Thus when they had a purpoſe to murder *Hen.* 4. of *France*, *Father Generet* a *Jeſuit*, inſtructed *John Chaſtell* in this King-killing and *Heretical* Doctrine. And *Father Fayre* did the ſame by *Francis Veron*, to diſpoſe him for the ſame Deſign. Yea, when they were ready to perpetrate that barbarous Villany upon that Generous Prince, the very Sermons of the *Jeſuits* were all fram'd to inſtigate men to ſo Bloody an attempt, ſo that *Ravilliack*, when examined about the Cauſes, why he ſtabb'd the King? anſwered, that they might underſtand them by the Sermons of the Preachers.

See *Cambdens* Life of *Queen Eliz.*

See *Anti-Coton.*

§. XVII. *I do further declare, that during my reſidence at* Rome, *I heard the Jeſuits frequently affirm, that the King of* England *was an Heretick, and ſo in Form condemned.* And when I was leave to the College and return to *England*, which was about *June* 1676. the ſaid *Fathers* did both ſeverally and together Teach and Inſtruct me, *that I was not to pay Obedience to an Heretical or Excommunicated Prince.* Now whereas there are divers other Proteſtant Kings and Princes in *Europe*, beſide the King of *Great Brittain*, that which both then gave me amazement, and hath alſo coſt me ſome thoughts ſince, is, why only the *King* of *England* ſhould be upon all occaſions repreſented as an *Heretiek*, and that no other Proteſtant Prince ſhould be ſo much as once mentioned under that Character. Nor am I able to reſolve it into any thing but this, that it was likely to be more for the advantage of the *Church* of *Rome* to have the King of *England* murthered, than any other Prince beſides. For whatſoever ill-will they may bear to them all, yet they are not ſo fooliſh as to undertake a thing that carries a hazard of ſcandal and danger in it, if the ſucceſs in the Attempt may not recompence the difficulties in the Atchievement. Now there being no Prince of the Reformed Religion at this day in the World, whoſe Death would turn ſo much to the profit of *Rome*, as that of the King of *England*, it is the leſs to be marvelled, that they ſhould be contented to allow others to live, and are only ſollicitous to get him removed. And the gain which they promiſe

themſelves from the Death of his Majeſty, ariſeth from a Conſideration of theſe three things. *Firſt*, That the Duke of *York*, the peſumptive Heir to the Crown, is a *Papiſt*. And ought it then to be a matter of any ſurprize, that to further and haſten his Succeſſion, they ſhould conſpire the deſtruction of His Majeſty, who is the only obſtacle in the *Duke's* way to the Throne? Are we ſo unacquainted with the Hiſtory of our own Nation, as not to know how upon the like hopes from *Mary Queen* of *Scots*, being next Lineal Succeſſor to *Queen Elizabeth*, the *Romiſh* Party did from time to time contrive and deſign the death of that *Excellent Princeſs* of ever Bleſſed Memory? And was it not the ſenſe which our Anceſtors had of this, that influenced them to enter into an *Aſſociation* through the whole Kingdom (even in an Interval of *Parliament*) wherein they mutually obliged themſelves, in caſe the *Queen* ſhould be taken off by any undue means, to avenge it upon the *Papiſts*? And this *Aſſociation* was ſo far then from being apprehended a Seditious or Illegal Bandying of Perſons together, that the *Parliament* that aſſembled the Year after, did not only Approve it, but Ratifie it into a Law. Well do the *Papiſts* know, that ſhould they looſe this Advantage, (which they have from the *Duke's* being a *Papiſt*, and of ſuch legal hopes of the Crown) for the Reeſtabliſhment of their Religion, they may never enjoy ſo fair and probable an Opportunity again. They perceive the King as likely to live as the Duke, and therefore reckon it abſolutely neceſſary, to Anticipate the Courſe of Nature, and not truſt matters of ſo great Conſequence, as the ſeeing theſe Nations once more ſubjugated to *Rome*, to ſuch a contingency as the Kings Dying in a natural way, before the Duke. And that which Mr. *Dugdale* divulgeth every where to this purpoſe, deſerveth a ſerious Remark; namely, That the *Jeſuits having calculated the King's and the Duke's Nativities* (which by the way is Treaſon by Law) *and finding that the King would in a courſe of Nature outlive the Duke, they thereupon agreed and reſolved to have him cut off by violence.* The having a *Popiſh* King again in *England*, would be of ſo great concernment to the *See of Rome*, that we may eaſily conceive (eſpecially ſeeing the Principles of their Religion do befriend them) that they will not boggle at the Murder of his Preſent Majeſty, to compaſs and effect it. And whatſoever ſecurity the Proteſtants may flatter themſelves with, as to their Religion, from the Promiſes which his *Highneſs* may make unto them, yet this may ſerve to undeceive them, that not only the *Council of* Conſtance *hath determined that no Faith is to be kept with Hereticks, but that* Martyn *the* 5. *told* Alexander *Duke of* Lithuania, *that if he kept his Oath with ſuch, he ſinned mortally.*——*Secondly*, the advantage which they reckon upon the Kings Death, ariſeth not only from the conſideration that the Preſumptive Heir is a *Papiſt*, but that he is more zealous for that Religion, than Princes of the ſame Religion, either are, or uſe to be. It is of great concernment to their Intereſt, to ſee a *Papiſt* (how lukewarm and indifferent ſo ever in that Profeſſion) exalted to the *Engliſh* Throne. But to have a Prince of burning Zeal and Ardour for the dignity of the *Triple Crown*, to be advanced to ſway the *Engliſh Sceptre*, is of far greater conſequence to them than moſt Perſons are willing to apprehend. I know that there are ſome Monarchs of the Faith of the *Church of Rome*, that are not of the Faith of the *Court of Rome*, and therefore though they give all due protection and incouragement to the *Romiſh Religion*, yet it is ſtill without ſuffering it to undermine the State, or to introduce the *Papal Juriſdiction.*

Vide Crab. Tom. 2. p. 4. *Cochl. Hiſt. Huſſitar.* lib. 5.

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Though they countenance their Subjects in the *Papal Worſhip*, yet they are not willing to ſee them inſlaved to the *Popes* Uſurpation. But whether the Duke of *York*, ſhould he once arrive at the Crown, would think it enough to allow the *Pope* only his power in Spirituals, without granting him the right which he challengeth in Temporals, I cannot tell; but this I can ſay, that the hopes which the *Jeſuits* have, of ſeeing the whole *Papal Juriſdiction* eſtabliſhed by his means, and as fruits of his Zeal to the *Holy See*, over theſe Kingdoms, is a great motive to precipitate his advancement to the Monarchy, and for their conſpiring the Deſtroying of His Majeſty, who is the only *Remora* in the way. *Thirdly*, the advantage which they count upon by the Kings Death, ariſeth not only from their Aſſurance of the Preſumptive Heir's being a *Papiſt*, and one of zeal and ardor for the *Papal Chair*, but that he is moreover under the conduct of the *Jeſuits*. For I do remember, that *Father Campian*, and *Father Anderton*, did not only frequently declare, that the *Duke* of *York* was of the *Romiſh Religion*, but that he was brought over by their Body, and that they had the greateſt influence over Him. And as this was the common diſcourſe in the *Jeſuits College* at *Rome*, ſo it was received with great joy and acclamation by the whole Society. Now as there can be nothing more fatal to any State, than to have the Prince under the Conduct of the *Jeſuits*; ſo the power they pretend to have obtained over the Duke of *York*, hath its ſhare in the animating them to haſten his Reign, and in order thereunto to deſtroy His Majeſty. And to this purpoſe I ſhall here add, what I heard ſome of the Fathers ſay. For *Father Campian* having intimated that many ſet themſelves againſt the Eſtabliſhment of the *Popiſh Religion* in *England*, he added, *that nevertheleſs it muſt flouriſh again in that Nation, and we are to do the great Work, and reſtore it.* And *Father Warner* (upon whom I had a Bill of Exchange from *Rome*, he being Procurator for the *Jeſuits* at *Paris*, having paid me the Bill) did thus declare himſelf unto me, *Religion muſt be ſet up in as high a manner, as ever, in* England, *and we muſt be the Promoters of it, though many ſet themſelves in oppoſition to us.* Bleſſed Promoters and Reſtorers of Religion! who conſpire the Murder of Kings, and Overturning of Kingdoms in order thereunto. And are they not fit men to have the Guidance of the Conſciences of Princes, who, beſides all the other ill Principles which they are imbued with, are more ſworn Vaſſals to the Juriſdiction of the *Pope*, than any other Order of the *Roman Church*?

§. XVIII. I do moreover declare, *That when I was about to leave* Rome, *and return into* England, *both Father* Anderton, *Father* Campian, *and Father* Green, *aſſured me that there would ſuddenly be great Alterations in Church and State in this Kingdom; And that there was but one Man in the way* (meaning the King) who might be ſoon removed out of it. Yea, the ſame Fathers informed me, *That they were aſſured from the moſt Eminent perſons of this Nation, that their Religion ſhould be Eſtabliſhed again in theſe Dominions, in as great Glory, as at any time heretofore, and whoſoever oppoſed the Eſtabliſhment of it, ſhould be removed.* And I do withall remember, that waiting upon *Abbot Montague* at *Paris*, as I was in my return homeward, the ſaid *Abbot* after he had congratulated the ſeeing me in a Religious Habit, and told me that being of the Order of Secular Prieſts, I was in the Apoſtolical way of Teaching; he further ſubjoyn'd, *That I ſhould ſuddenly ſee great Changes for the better, both in*

Church and State in England, *and that I ſhould receive ſignal Imployment there.* So that now from all this, theſe *Four things* do immediately fall under the view of every Perſon that is but ſo much as capable to underſtand Common Senſe. (*Firſt*) That the Kings Life, is judged the only obſtruction to the Reenſlaving theſe Nations to *Rome*, and that ſo long as he lives, they do utterly deſpair of ſubjugating theſe Kingdoms to the *Papal Tyranny*. Which as it ſhould make His Majeſties Life the more dear to all his Subjects; So it ſhould influence Himſelf from that regard which he hath ſo often Solemnly profeſt to bear to the Proteſtant Religion, to be the more carefull of his own Safety. (*Secondly*) notwithſtanding their deſpair, of being ever able to impoſe their Faith and Worſhip upon theſe Nations, whileſt His Majeſty liveth; yet they are at the ſame time confident of ſeeing this all accompliſhed. Which is in effect, as much as if they had told us, that they were reſolved and prepared to remove Him, and that by ſome horrid Attempt upon His Life. (*Thirdly*) That the Confederacy againſt the Proteſtant Religion, and theſe Kindoms is powerfull and ſtrong. For neither any Forreign Combination, nor the Encouragement which they can have from ſo ſmall a Number as the open and avowed Papiſts in the Land amount to, could ever give matter for ſuch Towring hopes, nor adminiſter ground for ſo high a Confidence; no leſs than the Engagement of many of the moſt Eminent Perſons of the Nation, (to uſe their own Phraſe) could be Foundation ſufficient to erect ſo vaſt Expectations upon. And as it is the Intereſt of the Kingdom to have theſe (hitherto unknown) Perſons detected, ſo it ſhould be the Prayer of all, and the Endeavour of thoſe Choſen to ſit in the Great Senate of the Nation, that the Kingdom may be ſecured from their Treacherous Deſigns. (*Fourthly*) That underſtanding the Size of the Perſons, who have renounced their Allegiance to His Majeſty, as well as the Religion by Law Eſtabliſhed, inſtead of being thereby Intimidate, we would grow ſenſible of the dangers which threaten us, and provide Remedies to withſtand them. And ſeeing there are ſome Perſons, of the foregoing Bulk and Character, actually Impeached, let us by Prayers and Intreaties ſollicit His Majeſty, that he would not abandon Himſelf, His Government, and People, to the hazards, which a further Procraſtination of their Tryals may occaſion. For if they be Innocent, beſides the honour of being Vindicated, not only from the Suſpicions they lie under, but the Treaſons they are charged withall, they will reap the happineſs of being reſtored both to their Liberty, and the good Opinion of their Fellow Subjects. And if they be Guilty, it is both His Majeſties Intereſt, as well as the Nations, and what his Subjects may expect from the Juſtice he oweth His People, as well as the Grace he hath hitherto exerciſed towards them, that ſuch villanous Conſpirators, as would ſubjugate theſe Kingdoms to *Popiſh Idolatry* and Slavery, may undergo the ſevereſt Puniſhments, which by Law are due unto their Crimes.

§. XIX. There is one thing more which I learned from the aforementioned Fathers both at *Rome* and *Paris*, namely, *That He being removed, who alone ſtood in the Gap, their Religion muſt needs flouriſh again in theſe Nations. Foraſmuch as the Duke of* York *and the* Queen *were of their ſide.* Now though this way ſeem to ſuch as know not how to knit two Thoughts together, matter of no great moment, yet to Perſons accuſtomed to uſe their Underſtandings in a rational train of Diſcourſe, it ſuggeſts

ſuggeſts that which may give us a very ſad apprehenſion. For beſides, as I have already obſerved, that the *Duke*'s being a *Papiſt* is the Fountain of all Attempts upon the Kings Life, and the alone riſe of all the Danger which His Perſon is daily expoſed to; There is ſomething further, and that of a moſt Tragical Conſideration, wrapt up as the ſenſe of thoſe Expreſſions. For ſuppoſing the *Duke* to be a Papiſt, and that he ſhould come to the Crown (which God by the Prolongation of His Majeſties Life avert) yet without a trampling upon all our Laws (our Religion being incorporate into them, and ſettled by them) *Popery* cannot flouriſh again in theſe Nations. Proteſtancy is not only now the Religion of the Kingdom, but it is become a part of the Polity, and an Eſſential Ingredient of the conſtitution of our Legal Government. Nor can any (as matters are by Law Eſtabliſhed) ſupplant Religion, which is our legal Right, without Overthrowing all thoſe Laws which ſecure us of it. So that to tell us that through having the *Duke* on their Side, were the King once Dead, their Religion ſhould be exalted to its greateſt heigth, and flouriſh in theſe Nations as much as at any time heretofore, is in Effect to ſay that our whole Government ſhall be Changed, and all thoſe Laws ſubverted, which Entitle us to the Proteſtant Religion, and protect us in it. What Proviſion His *Majeſty*, and his *Two Houſes* of *Parliament*, may think fit to make, to give the Nation ſecurity in this matter, as it is to be left to their Wiſdom, ſo it is our duty quietly to acquieſce in what they Agree about, and Enact to this purpoſe. But if there be any Senſe in what I have related from the *Jeſuits* Mouths, they intend not that Proteſtants ſhall enjoy much benefit by any Law that ſhall be made to ſuch an End. They may improve it indeed to facilitate in the minds of ſhort-ſighted People, the *Duke*'s Acceſſion with quiet to the Crown; but they have told us beforehand, that our Religion ſhall be never the more ſecured unto us by a Law of that kind. It is needfull for the Papiſts at this time to talk of ſuch a Law, to promote that which they themſelves firſt aim at, but having under the favour of it once compaſſed that, it will be as needfull to deſtroy it, that they may accompliſh the reſt.

§. XX. Having related whatſoever may give light to the Horrid Plot againſt theſe Nations, and eſpecially His Majeſties Life, ſo far as my Informations beyond Sea inable me to do. I am in the next place, to give an account of the further Knowledge I arrived at concerning it, after my Return into *England*. Being then after divers Years abſence, come into my Native Countrey about *December* 1676. and being recommended as a *Secular Prieſt*, to Miniſter and Officiate in the Family of *John Jeniſon* Eſquire, in the County Palatine of *Durham*. The firſt thing that I did, was to recollect the Diſloyal and Traiterous Doctrines, which I heard the *Jeſuits* Teach at *Rome*, and elſewhere. For as theſe Principles had given me ſuch a diſguſt againſt their Order before, that though highly tempted and frequently importuned to be One of that Society, I abſolutely refuſed it, and choſe rather to be a *Secular*; ſo the reflecting upon them at leaſure and with ſedateneſs of mind, after I became ſettled at Mr. *Jeniſons*, heightned my Abhorrency of them. For it is an eaſier thing to diveſt a man of the Principles of Supernatural Revelation, than to eradicate out of him the Principles of natural Religi-

on. We may be ſooner brought to Renounce the Doctrines of Faith, than the meaſures of Juſtice betwixt Man and Man. And there are ſome who would more eaſily let go all the Articles, upon which future Happineſs depends; then bid farewell to thoſe Dictates of Natural Light, upon which the Government of Kingdoms and the peace of Societies hang and bear. And to deal freely, as I ſooner obſerved the falſhood of the *Romiſh* Doctrines, which relate to Magiſtrates, than of thoſe which concern Jeſus Chriſt, and Salvation by him; ſo the conviction I was under of the Erroneouſneſs of the former, was that which led me firſt to examin, then to doubt of, and at laſt to renounce all the latter. For as I plainly perceived, that no man can be loyal to his Prince, and faithfull to the Government he lives under, and withall maintain the Univerſal Juriſdiction of the *Pope, viz.* his right to Depoſe Kings, and Abſolve Subjects from their Allegiance: ſo I ſuddenly came to underſtand, that no one can be a Papiſt, but he who holds them. For to diſclaim them, is to diſclaim both the Infallibility of the *Pope*, and the Authority of General Councils; which is in effect to abjure the whole *Popiſh Religion*, as having no other foundation but the Decrees of *Popes*, and Canons of Councils. Being then ſettled (as I intimated) at Mr. *Jeniſons Houſe*, and having called over all the Traiterous Poſitions I had heard the *Jeſuits* teach, and having found them agreeable unto, and juſtified by their publick Writings; I thereupon made it my buſineſs to exclude both all *Jeſuits*, and all other *Prieſts Jeſuitically* inclined, from coming to the ſaid Houſe, or whereſoever elſe Mr. *Jeniſon* had to do. For though I was not yet ſo far enlightned my ſelf, as to think of Converting that Family from being *Papiſts*, yet I was reſolved to preſerve them from being Traytors, and accordingly to hinder all ſuch from coming among them, who might infect them with Diſloyal Principles.

§. XXI. Now during my abode there, and my Converſe with the Countrey about, the firſt ſuſpition I received of the Plot, was *an Univerſal Collection of Moneys, which I obſerved to be made among the* Papiſts. I was my ſelf ſollicited by Mr. *William Gaſcoyne*, and other *Secular Prieſts* to aſſiſt in it; but I not only declined Cooperating in ſuch a buſineſs, but diſwaded Mr. *Jeniſon*, and all others I had the Conduct of, from contributing Money upon any occaſion. 'Tis true, the Pretence was to repair the *College* of *Doway* (which is penall by the Law, ſhould it be granted that the Money was ſo applyed) but I have reaſon to apprehend, that under the Umbrage of repairing a *College*, they were providing for the Ruine of a Kingdom. For the Collections were Univerſall in all the Northern Parts; and not only the Gentry, but moſt others of the *Popiſh* Religion in thoſe Counties contributed their Proportions, ſome to Five pounds, ſome to Ten pounds, and ſome to Twenty pounds. He muſt be of a very ſhallow Underſtanding, that can once imagine, that ſo great Treaſure as this would come to, ſhould be all ſacrificed to the Repair of a College. No, it muſt have been ſome greater Deſign, that ſo large a ſupply of ready Money was intended for. I grant that my own refuſing to aſſiſt in that Affair, together with the Jealouſies they had conceived of me, for excluding all the *Jeſuits*, and ſuch other *Prieſts* as were tainted with their Principles, from admiſſion into Mr. *Jeniſons* Houſe, gave them ſuffi-

ſufficient reaſon to conceal the diſpoſal of it from me. But this I know, that all the Moneys which were collected, were either paid, or to be paid to Mr. *William Stephenſon* a *Prieſt*.

Though the many foregoing paſſages (which I have truly reported) gave me full aſſurance of a Conſpiracy againſt His Majeſties Life, and the Proteſtant Religion, as by Law Eſtabliſhed in theſe Nations, yet I knew that it would have been morally impoſſible, through the intereſt which the *Papiſts* had in Perſons near His Majeſty to get the *Jeſuits*, and much leſs the *Romiſh* Party Convicted upon this General, and withall, ſingle Evidence. And therefore I found it neceſſary for a ſeaſon to conceal theſe things, leſt I ſhould not only miſcarry my ſelf upon attempts to Detect them, but withall enrage the *Papiſts* to precipitate their Deſigns upon the Sacred Life of the King. However I reſolved to be watchfull over all Opportunities, whereby I might attain a more perfect inſight into their Helliſh and Myſterious Conſpiracies. And as in this interim, the Plot came to be diſcovered by Mr. *Oates*, ſo an occaſion preſented it ſelf in a Conference thereupon betwixt Mr. *Robert Jeniſon* and me, which not only contributed to my own more perfect ſatisfaction in reference to their Bloody Deſigns, but hath given riſe to Mr. *Jeniſons* own Diſcovery. And as it is convenient that the World ſhould know the ſenſe and tenor of that Diſcourſe which paſt betwixt Mr. *Jeniſon* and me, ſo I think it fitteſt to deliver it in the words of the Information, which I gave in to one of His Majeſties Juſtices of the Peace. §. XX

Middlſ. Weſt.ſſ. *Part of the Information of* John Smith *of* Walworth *in the County Palatine of* Durham *Gentleman, taken upon Oath the* 8. *day of* September 1679. *before me* Edmund Warcup *Eſquire, one of His Majeſties Juſtices of the Peace in the ſaid County and City.*

THis Informant ſaith, that Mr. *Robert Jeniſon* came to his Fathers Houſe in *September* 1678. where, after he had been ſome days; Sr. *Edward Smith* came to *Walworth*, and produced a Letter, ſignifying a Diſcovery of a *Popiſh* Plot in *London*, and upon enquiry who were in it, *Ireland* and *Whitebread* were named. About three or four days after which, Mr. *Robert Jeniſon* before his Father, Siſters and this Informant, ſaid, he believed there was ſomething of a Plot, for that he had heard Mr. *Ireland* ſay, 'twas an eaſie matter to take off the King. Whereupon this Informant asked him, what that *Ireland* was? Who anſwered, he was a *Jeſuit*, and his Couſen. And Mrs. *Katherine Jeniſon* his Siſter asked, when he ſaw Mr. *Ireland*? Who anſwered, a little before he came out of Town, at his Lodging in *Ruſſel-ſtreet*, which was on the Day that himſelf came from *Windſor*, and the ſame Day that Mr. *Ireland* came Poſt out of *Staffordſhire*, and that he then found him pulling off his Boots. Mrs. *Katherine Jeniſon* then asked him, how her Aunt in *Staffordſhire* did? Who replied, Mr. *Ireland* ſaid ſhe was well, and that he had been with her in *Staffordſhire* at that time. This Informant then asked him, what a kind of Man Mr. *Ireland* was? Who anſwered,

that he was a fine countenanced, ſmiling Man, and ſwore if he be Guilty of this Plot, I will never truſt a Smiling Man again. Thereupon this Informant asked him what he thought of him? Who anſwered, I doubt there is ſome Guilt in him, becauſe he had enquired of him, when he came from *Windſor*, how the King diverted, and how he went attended? Whereunto he anſwered, in Hawking and Fiſhing, attended only with three or four Perſons; Mr. *Ireland* replied, he wondred He would go ſo ſlenderly Guarded, He were eaſily taken off; and then he pauſed. But ſometime after, Mr. *Robert Jeniſon* repeated, that he feared there was ſomething in that Plot, for that Mr. *Ireland* ſaid to him at another time, that there was but One in the way, and were He removed, the *Catholique Religion* muſt flouriſh again in *England*. Whereupon this Informant ſaid, thoſe were damnable ſuſpitious things, which Mr. *Ireland* had ſpoken about the King. And thereupon old Mr. *Jeniſon* roſe up, and ſwore Mr. *Ireland* was a Rogue, and ſo left the Room, and determined the diſcourſe at that time. But ſome time after in this ſame Month, this Informant walking on the Leads with Mr. *Robert Jeniſon*, diſcourſing of the *Jeſuits* being in the Plot, the ſaid *Robert Jeniſon* told this Informant, that Mr. *Ireland* had at another time told him, that Sr. *George Wakeman* was a Fit perſon to Poyſon the King, being the Queens Phyſician, and a *Papiſt*, upon which this Informant ſaid, he hoped the King would not take Phyſick of any *Papiſt*, in regard they might be *Jeſuitically* inclined; and the *Jeſuits* were againſt Monarchy in Temporal Princes, though appointed by God himſelf. Upon which the ſaid Mr. *Robert Jeniſon* asked, are the *Jeſuits* againſt Monarchy? Whereto this Informant replied, you may eaſily judge that by their taking off many Kings and Princes, and by their holding it lawfull for the *Pope* to deprive Kings of their Kingdoms, and to diſpoſe of them at his pleaſure, ſo that though a King be Anointed of the Lord, and one that ſhould not be touched by violent Hands, yet not only His Kingdom, but His Sacred Life lie at the *Popes* pleaſure. Mr. *Jeniſon* anſwered, does the *Pope* allow of this? This Informant anſwered, yes, they have often practiſed it in this and other Kingdoms, and thereby brought more Schiſm and Diviſion into the Church, than ever was before ſuch Damnable things were practiſed by the *Pope* and his Emiſſaries. Whereto Mr. *Jeniſon* replied, you Seculars are generally againſt the *Jeſuits*, and in many things againſt the *Pope*. Whereunto this Informant replied, if you pleaſe to conſider the Frauds and Deviliſh Artifices the *Jeſuits* uſe in their practice and teaching their Politick Intereſt, and induſtrious Self-ſeeking, all under the Hypocritical zeal and Characters of Religious, though none ſo Irreligious, you would not admire why all Secular Prieſts are againſt them, and the *Pope* for upholding them, and their Practices, and Principles. Mr. *Jeniſon* replied thereunto, he beleeved they were Crafty men; upon which this Informant asked him, how he came now to ſay they were Crafty men, having formerly ſpoke ſo much of their Sanctity? He replied, becauſe he conſidered ſeveral odd and ſuſpicious Expreſſions Mr. *Ireland* had ſpoken to him. Whereupon this Informant replied, you will not only give the King and Country ſatisfaction, in Declaring the odd and ſuſpicious Expreſſions of *Ireland*, who is now impriſoned for the Plot, but alſo diſcharge the duty of a Chriſtian, and Obligation of a Subject, urging many other reaſons

to

to perſwade Mr. *Jeniſon* to make a full Diſcovery to the Council. Whereunto Mr. *Jeniſon* replied, he doubted the *Jeſuits* would prove as Black as their Habits, adding that his Brother Mr. *Thomas Jeniſon* the *Jeſuit*, told him there was a Deſign in hand, in which if he plaid his part, he might with eaſe and ſafety raiſe his Fortune; and that he anſwered his Brother, he would uſe all lawfull means; and that he thereupon replied, the means were not only Lawfull but Meritorious, otherwiſe their Body, and the Chief *Catholicks* of *England* would not be therein concerned as now they were. Whereupon this Informant asked him, what he underſtood by his Brothers diſcourſe, and whether he did not underſtand that the *Jeſuits*, and *Papiſts*, had ſome deſign againſt the King and Religion? Who anſwered, he might well underſtand and ſuſpect they had ſome ſuch Deſign in hand. And thereupon this Informant again preſſed him to make a full Diſcovery to the Council, when he came to *London*, if his Evidence were judged material. And this Informant told him, that he held himſelf bound in Conſcience to diſcover all that he heard from him, if he omitted to do it himſelf, urging that his Evidence would at leaſt wiſe, be fortifying to others Teſtimony. And this Informant very well remembers, that coming about a Week afterwards with Mr. *Robert Jeniſon* from Mr. *Fenwick*'s Houſe at *Baywell*, Mr. *Bowes* met them, and drew Mr. *Jeniſon* aſide, and diſcourſed together ſome time, after which, Mr. *Jeniſon* ſingled out this Informant, and told him, that he believed his own Brother Mr. *Thomas Jeniſon*, would be Hanged, and ſeveral other Perſons of Quality, who were concerned in this Horrible Deſign. Thereupon this Informant asked why? Who anſwered, a Handfull of *Jeſuits* could not carry on ſuch a Deſign without the aſſiſtance of Perſons of Note and Power, and the *Pope* himſelf muſt be in, becauſe of his Purſe; and he believed the Plot was Univerſal, becauſe his ſaid Brother had told him, the Greateſt *Catholiques* in *England* were concerned in that Deſign, wherein he would have had him to have plaid his Part. Declaring he had reaſon to believe, it was to deſtroy the King and Government. Whereunto this Informant replied, can you ſwear it? Who anſwered, I will not ſwear it now, and thereunto this Informant replied, will and can are two things. Mr. *Jeniſon* further added, he was once in Company of Five or Six *Jeſuits*, and that all their diſcourſe was then tending to the Deſtruction of the King and Government, all agreeing to the ſelf-ſame end, but himſelf, but that he had not contradicted them in regard he was young, and inferiour in Scholarſhip. And this Informant asked him what he meant by Perſons of Note and Power ingaged in the Plot? He anſwered, the Chiefeſt *Catholiques* in *England*, but refuſed to name them, ſaying in paſſion, do you think I am privy to it? But added, by God, they will have a Bout with the *Duke*, whereby this Informant did believe there was a Helliſh Plot, and that the greateſt *Catholiques* in *England* were in it, and that Mr. *Robert Jeniſon* knew more of it, than he did at that time lay open. And this Informant ſpeaking ſomething of the *Popiſh* Emiſſaries ingaged in the Plot, meaning the *Jeſuits* and *Monks*; Mr. *Jeniſon* asked him, whether he was not a *Popiſh* Emiſſary? Wherunto this Informant replied, No, he did abhor the Name, and that he was a Preacher after the Ancient, Apoſtolical Way, which teacheth all to *fear God, and honour the King*, and to be obedient to all Superiour Laws and Magiſtrates. To which Mr. *Jeniſon* replied, the *Jeſuits* hold

it lawfull to Depoſe and Murder any *Heretick* Kings, and to diſpoſe of their Kingdoms. And this Informant further ſaith, that Mr. *Jeniſon* told him alſo at *Walworth*, that Mr. *Ireland* had lent him Twenty pounds, which he deſired the Informant to ſend him to *London* to pay Mr. *Ireland* again.

This being the Narrative of the Information, ſo far as it relates to this Purpoſe, which was given in by me to *Edmund Warcup* Eſquire, one of His Majeſties Juſtices of the Peace for the County of *Middleſex*, and City of *Weſtminſter*. I ſhall only make theſe few Remarks upon what is here declared.

(1) It ſtrongly and moſt effectually ſerveth to Corroborate all the Depoſitions which Mr. *Robert Jeniſon* hath made. For all theſe Diſcourſes paſt betwixt him and me, whileſt he was a *Papiſt*, and before ever he had entertained a thought either of Changing his Religion, or Informing concerning the Plot. He muſt be very obſtinate, as well as an incredulous Perſon, that can after this deny Mr. *Irelands* being in *London* in *Auguſt*, ſeeing the very Party that converſed with him told it to ſo many credible Witneſſes, within ſo few days after. And which is moſt remarkable; all this was declared to his Father, Siſter, and my ſelf, when neither he nor any alive could apprehend, that ever there would be an occaſion of bringing this Circumſtance upon the Stage. And this being therefore ſo demonſtratively made out, none but Conſpirators or Abettors of this Conſpiracy, can either bring into queſtion the Truth of the Plot, or give credit to *Papiſts* in any thing they ſay. Nor can there be a greater Evidence of the Combination of the whole *Papal* Party to deſtroy the Nation, then, that rather than the Deſign ſhould miſcarry, they will ſacrifice their Souls and Conſciences in the juſtification of a moſt palpable Lie.

(2.) It may both induce us to believe, that Mr. *Jeniſon* hath more to diſcover, than he hath yet declared, and alſo oblige us to give all credit to what he ſhall further ſay. For it is plain from many paſſages which dropt from him, that his Acquaintance with the Conſpirators, and his knowledge of their Deviliſh Machinations, are more conſiderable than as yet he hath divulged. Tis true, he hath neither done wiſely, nor with that ſimplicity which became a Chriſtian, either in delaying his Informing at firſt, or in thoſe Reſerves which he ſtill maintains. Yet if we will obſerve the influence he was under, partly from the regard he bore to the credit of the *Romiſh Religion*; (which himſelf then profeſt) partly from the love he had to many of the *Papiſts*, as his Kinsfolk and Friends, partly from the concernment he had for his own Reputation, which he knew upon his Diſcovering, would be aſſaulted; not to inſiſt upon the apprehenſions he might entertain, concerning the danger and hazard to his Life which would enſue; we may be not only the leſs ſurprized at his backwardneſs to diſcover, but admire the over-ruling power of God in conquering his paſſions and jealouſies ſo far, as that he ſhould make any Diſcovery at all. And beſides the Divine Wiſdom, which can ſerve it ſelf both of our ſin and folly, hath turned it to wonderfull advantage, that he informed not ſooner. For had he appeared before the Trial of Mr. *Ireland*, there would never have been any ſuch thing mentioned, as *Ireland's* being in *Staffordſhire* all the month of *Auguſt*. No, it was from an Opinion, that none who knew of his Being in *London* would appear againſt him, (ſave Mr. *Oates*) that

that gave him the confidence of betaking himſelf to that Shift. And the Confounding them ſince in this particular, hath both been, and will hereafter prove of wonderfull Conſequence.

(3.) The diſcourſes mentioned in the foregoing Depoſitions, may ſerve to teſtifie my own Innocency, as to any thing that relates to this Horrid Plot. For though I had prevailing Reaſons to perſuade me to believe, that there was a deſign carrying on againſt the King, the Proteſtant Religion, and the Government of the Kingdom; yet I neither directly nor indirectly had Acceſſion to it, nor aſſiſted in it. Yea, ſo ſoon as I arrived at that meaſure of knowing it, as Mr. *Jenniſons* Conferences with me helpt me unto, I did from thence forward, not only by all means promote his coming to Inform, but threatned the having himſelf (in caſe he continued obſtinate and refractory) apprehended and proceeded againſt. For beſides thoſe Letters of mine, to that purpoſe Printed by himſelf in his own Narrative; I wrote him many more upon the ſame Occaſion; which, as they had the ſucceſs upon him, which I aimed at, ſo having been deſigned for no other end, but what is already accompliſhed, I ſhall not trouble the World with them.

FINIS.

Page 13. l. 21. read *perverting*. p. 14. l. 10. *dele not*. p. 18. l. 47. for *only* r. *not*. p. 29. l. 48. r. *indiſpenſably*.